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THE YOGA INSTITUTE
SANTA CRUZ, INDIA

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A FEW ACTIVITIES AT THE INSTITUTE ....AND SOME OPINIONS

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THE Institute is engaged in scientific, academic, educational and therapeutic researches on Yoga. Scholars are also accepted for this purpose ; the Institute is recognised by the Government.

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YOGA

THE MONTHLY JOURNAL
OF THE YOGA INSTITUTE
OF SANTA CRUZ, INDIA

Editor : **Jayadeva Yogendra, M.A., Ph.D.**

Vol. VIII, 6 JANUARY 1963

EDITORIAL NOTES

The Concept of the Soul

To the majority of mankind, the soul—bereft of the body and mind—remains as an indestructible entity associated with every being. It was even conceived as the essential reality in man which did not get destroyed with the disintegration of the body-mind machine. This essential and immortal reality in man has been accepted as the soul by the philosophers both ancient and modern. This concept of the soul further guided the life of man while on this earth and even beyond.

Although science has tried to deal with the body and mind through the laboratories, it has so far not been possible to investigate the soul in a like manner. Obviously, how can the seer see itself—when and where? Because of this paradoxical futility, doubts have arisen in the mind of the modern man about the very existence of such an entity as the soul.

Therefore while the soul is not demonstrable, its presence has well been suspected in the absence of any other explanation. Certain traditions of religion and schools of philosophy do not admit of all living beings having the soul except the human beings. Again like the Cārvākas, modern science hopes to get along without the soul, e.g., modern psychology which tried to find it, got lost into its hypothetical absurdities and finally left out its consideration altogether.

In Yoga, however, the study begins with the body, it does not matter whether one believes in the soul to start with. Having known and disciplined the body, the yoga student begins to explore the mind so as to discipline it. When he thus reaches a certain stage, he gets the *feel* of the soul and need not be told to believe in one. As he progresses, he actually enters into the realm of experience wherein his study culminates into the absoluteness (*kaivalya*) of the soul (*puruṣa*) itself. In fact, the body-mind-soul complex in Yoga is so closely interrelated that the students who follow merely its mechanistic routine—both physical and mental—fail to realize the higher goals set out for them. These physical and mental rituals, as it were, remain meaningless and unfruitful in the absence of the basic realization of the soul.

For this reason, wherever Yoga is taught devoid of spiritual perspective, the entire mechanistic process and ritualism related to the body-mind machine has usually failed in the achievement of the ultimate. It is because *what is to be realized is not realized*, in spite of all the physical and mental preparation. The concept of the soul, therefore, while not *imposed* in Yoga certainly becomes a reality as the study of Yoga progresses.

The general characteristics of the soul may be summed up by the word "*saccidānanda*", i.e., (i) be-ness, (ii) absolute consciousness, and (iii) blissfulness. What Yoga proposes to do is to remove all identifications of the soul (*puruṣa*) with all that it is not (*prakṛti*), and thus retain the soul in its own true nature (*svarūpa*).

Dr. Indra Sen, M.A.,PH.D. is a worthy associate of Sri Aurobindo. A philosopher by temperament, he is engaged in many things which are contributive to human good. He is one of the members of the Committee appointed by the Government of India to investigate and also to evaluate the economic needs of the pioneer national institutes of higher *learning* now revised as a small Sub-committee for report on institutions of higher *education*. He has thus been in touch with this Institute.

In his brief survey—THE SOUL IN ANCIENT AND MODERN THOUGHT—he has shown how the philosophers of all ages have accepted the concept of the soul. He also incidentally deplores the modern study of Yoga divorced from this basic perspective.

पुस्तकालय गुरुकुल काँगड़ी

HAṬHAYOGAPRADĪPIKĀ

(*Continued*)

कानेरी[1] पूज्यपादश्च[2] नित्यनाथो[3] निरंजनः ।
कपाली बिंदुनाथश्च काकचंडीश्वराह्वयः[4] ।। ७ ।।

Kāneri, Pujyapāda, Nityanātha, Nirañjana, Kapālī, Bindunātha, and Kākacanḍīśvara by name,

1. B_3 has (under 6bc) *kaṇerī*.
2. B_1, B_2, B_3, have *pūrvapādaśca*.
3. Again B_1B_2 have *dhvaninātha* (B_1) or dhvaninātho (in B_2).
4. B_1, B_2, B_3, have *kākacaṇḍīśvarādayaḥ*.

अल्लामः[1] प्रभूदेवश्च घोडा[2] चोली च टिंटिणिः[3] ।
भानुकी[4] नारदेवश्च[5] खंडः[6] कापालिकस्तथा ।। ८ ।।

Allām, Prabhūdeva, Ghodā, Coli, and Ṭinṭiṇi, as also Bhānukī, Nāradeva, Khaṇḍa, Kāpālika,

1. It is Alamàḥ for B_1B_2 and Adhamaḥ for B_3.
2. It is *ghāro* for B_1, B_2.
3. It is *titigyaḥ* for B_1, B_2 and *ṭhinḍhiṇiḥ* (?) for B_3.
4. It is *Bhaluko* for B_1 B_2, and Bhālukiḥ for B_3.
5. It is *nagabodhaśca* for B_1, B_2 and for B_3 it is nāgavodhaśca.
6. It is *khaṅḍakapālika* in B_1, B_2, B_3 as one word(?).

इत्यादयो[1] महासिद्धा हठयोगप्रभावतः ।
खंडयित्वा कालदंडं ब्रह्मांडे विचरंति ते ।। ९ ।।

(These) and other great masters, having broken the sceptre of death through the power of Haṭhayoga, move about freely in the universe.

NOTE: By *ādi* the commentator wants to include Tārānātha and others. According to Bhagavati Prasad Sīnghji in *Kalyāṇa yogāṅka*, p.468ff., the date for the siddhas may be between A.D. 750 to 1200.

1. Except for a small *sandhi* option of *ityādayaḥ* all readings are uniform.

[1]संसारतापतप्तानां [2]समाश्रयमठो [3]हठ : ।
[4]अशेषयोगयुक्तानामा[5]धारकमहो [6]हठ : ॥१०॥

Haṭhayoga is the sheltered cloister for persons scorched by the heat (afflicted by the stress and strain) of the world. Haṭhayoga is indeed the sustainer for those fully engaged in the yoga studies.

NOTE : The alliteration in b and d have given many readings, so also in a and c. By *aśeṣa*, *Jyotsnā* includes threefold *ādhyātmika*, *ādhibhautika* and *ādhidaivika* as in the first Sāṁkhya Kārikā. The afflictions of worldly fire are threefold, affecting as they do the physical, the mental and the spiritual levels of man.

By *aśeṣa* in c, the commentator refers to the students engaged in various techniques of Yoga. For the latter, Haṭhayoga acts like *kamaṭha* or the Lord in the form of tortoise. The reference to the tortoise is interpreted in two ways, it means tortoise-shell acting as a shield, or it can also convey the mythological concept of the world resting on a tortoise. There is therefore much sense in calling Haṭhayoga as the *ādhāra*. It is particularly emphasized that even for the pursuit of any form of Yoga—or, for that matter, complete Yoga—Haṭhayoga alone serves as the sheet anchor of the aspiring would-be-yogin. One may refer to *Haṭhayogapradīpikā* later II·4 or *Gorakṣasaṁhitā* I. 14 or modern works like *Yoga Personal Hygiene* vol. I, p. 29 etc.

1. P_1, P_2, P_3 have *aśeṣa*.
2. B_1 and B_2 read *āśramoyam*, while B_3 has *samāśrayamaho*.
3. Both B_1 and B_2 read *haṭhomaṭhaḥ*.
4. Instead of *yuktānām*, B_1, B_2 have *jātānām and* B_3 *jagatām*.
5. B_1 and B_2 have *ādhāraḥ* while P_1 P_2 P_3 continue the earlier alliteration *ādhārakamaṭho haṭhaḥ*.
6. B_1 and B_2 have *kamaṭhomaṭhaḥ*.

हठविद्या परं गोप्या योगिना [1]सिद्धिमिच्छता ।
भवेद्वीर्यवती गुप्ता [2]निर्वीर्या [3]तु प्रकाशिता ॥११॥

The science of Haṭhayoga should be preserved by the yoga student desiring ultimate achievement. This science becomes efficacious when kept to oneself and becomes ineffective when vulgarised.

NOTE : The word *siddhi* need not be taken as the *aṣṭasiddhis* but rather as the perfection synonymous with *kaivalya*. In an interesting discussion, the commentator Brahmānanda stresses the importance of detachment in study of Yoga. In fact, this is the chief requisite ; and caste, creed, sex, age etc. is no bar. All living beings have a right to study Yoga is the refrain of all ancient texts ; but the *adhikārī* is to be judged by his detachment. Of course, besides that the student must also possess other qualities like self-control, following the steps laid down, as well as abiding by the social obligations, and a deep desire to learn.

The idea of 'secrecy' has a lot of *educational and psychological significance*. Secrecy during the practice of Yoga is mainly advised for two reasons : (*i*) to keep away the curious from disturbing, and (*ii*) to preclude its unauthorized practice by all and sundry leading possibly to even harm to themselves.

---

1. B$_1$ and B$_2$ have not agreed for the first time in d and it is therefore worth noting that *ichatām* is the reading in B$_2$ and *icchatām* in B$_1$. Of course B$_2$ is a mistake.
2. B$_1$ has the reading *nirvidyā*.
3. B$_3$ has *nu*.

सुराज्ये धार्मिके देशे सुभिक्षे निरुपद्रवे ।
धनुःप्रमाणपर्यंतं शिलाग्निजलवर्जिते[2] ।।
एकांते मठिकामध्ये स्थातव्यं[3] हठयोगिना ।।१२।।

The Haṭhayogī should reside in a small house four cubits square situated in a quiet place free from water, fire, or rocks, in a country governed well, where people are righteous, where food is plenty and there is no turmoil.

NOTE : The central idea is that the student should not be disturbed in his studies and should also be able to reside for long at the same place. The measure of a bow signifies about seventy-two inches or length of four '*hasta*' (from elbow to middle finger). By water is meant dampness, by fire is meant earthquakes and volcanoes, and rocks mean jungle inhabited by insects, reptiles and tigers etc. Refer *Yoga Personal Hygiene*, Vol. II, p. 148ff.

The commentator rejects '*yuktāhāravihāreṇa haṭhayogasya siddhaye* as a later addition. He seems to have come across many such later additions which he has rejected.

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1. It is *bahudhārmike* in B$_1$ and B$_2$.
2. Both B$_1$ and B$_2$ conclude verse 12 here, while B$_3$ which has missed a line earlier concludes its 11th verse at the first line itself and considering the last line of P$_1$, P$_2$, P$_3$ as verse 12 thus skipping the second line of P$_1$, P$_2$, P$_3$. It henceforth tallies in its numbering with others. Both B$_1$ and B$_2$ read *śilāgnijalavarjitam*.
3. B$_3$ has a mistake *schātavyam*, and B$_1$ uses *maṭhikāmadhyam* earlier.

अल्पद्वारमरंध्र[1]गर्त[2]विवरं नात्युच्चनीचायतं ।
सम्यग्गोमयसांद्र[3]लिप्तविमलं[4] निःशेषजंतूज्झितम्[5] ॥
बाह्ये[6] मंडपवेदिकूपरुचिरं[7] प्राकारसंवेष्टितं[8] ।
प्रोक्तं योगमठस्य लक्षणमिदं सिद्धैर्हठाभ्यासिभिः ॥१३॥

The house should be well plastered with cow-dung and kept clean, also completely free from insects etc. Neither too high nor too low, (the house should be) provided with a small door and be bereft of holes, hollows and depressions. Outside, it should be beautified by bower, raised platform, well. and be enclosed by a compound wall. These are the characteristics of a yoga home prescribed by the perfect ones, the practitioners of Haṭhayoga.

NOTE : By *randhra* the commentator understands a small window which should not be provided. One does not know whether the reading *vitapam* suggests a natural enclosure of bower? Brahmānanda defends the *karmadhāraya* construction of *nātyucca-nīcayātam.* The second set of readings in the third line may suggest an artificial construction of these objects. These represent the hygienic, aesthetic, sanitary and similar considerations. Cf. *Yoga Personal Hygiene*, Vol II, pp. 148ff.

1. B_3 has a mistake *gartta*. B_1 and B_2 read *gatam.*
2. B_1, B_2, B_3 read *viṭapam.*
3. B_1 and B_2 have *sārdra.*
4. P_1 and P_2, P_3 read *liptamamalam.*
5. B_1 reads *udritam,* which is a mistake.
6. Both B_1 and B_2 read *bāhyam.*
7. B_1 and B_2 read *racitam.*
8. In B_1 it is just a mistake in writing *samvesthitam.*

YOGA AND MODERN PSYCHOLOGY

(*Continued*)

by S. V. KALE

YOGA has also another special feature. Just as Yoga tells us to regulate our emotions like anger, fear, jealousy, anxiety etc.—so also Yoga enjoins us to regard different mental processes—the *vrttis* and distortions such as स्मृति, सुषुप्ति, स्वप्न, संशय, विपर्यंय, जागृति, प्रतिभा or imagination as but facets of the universal mental tendency to identify itself with this or that imaginative object चित्तवृत्ति or mental modification)—apparent or real. Even ego or remembered experience is not, in my estimation of Yoga, ultimate objects of yoga sadhana. The real object of yoga training is to understand the objective world for what it is—it is nothing more than an objective world—and concentrate oneself on the subjective world.

Modern psychology is not so clear as to what is a universal or common substance of all experience and behaviour. Some would emphasize memory; others intelligence; a third group would only study thought. Some would write only on sensation and perception. Modern psychology is fast becoming a specialised discipline so much so that it is becoming a very difficult task to persuade psychologists to take a broad view of psychological processes of various kinds and shades of differences. Are perceptions and learning alike? How are emotional experiences and drive tendencies related? Are motives and purposes two different concepts *sui generis?* There is much divergence of opinion on classification of mental categories—what are called intervening variables.

There is one error which a person who has taken to the yoga pathway should guard against. Many people think that the duration of their *samadhi* and the frequency of *samadhi* states are important for their own sake. The yoga aspirant is thus too much taken in or even fascinated by certain *siddhis* that he may experience as a by-product of yoga sadhana. In this respect, some yoga saints from Maharashtra have taken good precaution in asking their disciples not to be misled by a false identity with Brahman or Spirit either.

Most of us will not be able to reach the pinnacle of yoga glory. But in order that we should not feel disillusionment and disappointment with ourselves or with Yoga, I would request every aspirant of Yoga to study his own mental make-up a little more carefully. The yoga typology may be termed as crude by many but I am convinced that it is quite sound. Each individual's nature is a complex of three strands—*sattva* (light), *rajas* (power) and *tamas* (inertia). The proportion of these elements vary from person to person and possibly in the same person at different times. It is therefore necessary to come to terms with one's own personality i.e., one should decide as to whether one is *sattvika*, *rajasika* or *tamasika* type, and practice Yoga accordingly. In this sense, different forms of Yoga like *Jnana*, *Bhakti*, *Raja*, *Mantra*, *Laya* etc. have some significance.

Modern psychology has paid infrequent attention to Yoga but this is no evidence of continuous and abiding interest shown in Yoga. The spirit of modern psychology is characterized by the following features:—

(a) predominantly experimental outlook—borrowed from Wundt, Titchener—and concentrating on sensory and perceptual experiences. Recently there is some renovation of interest in the field due to Gestalt studies of perception.

(b) largely biological and behaviouristic orientation due to the influence of Darwin, Pavlov, Watson. This was mainly a reaction against introspectionism. One very fruitful branch of this school is the tradition of Sherrington, Hebb and other electrical and chemical theorists of nerve impulse.

(c) Freud's system gave another dimension to the growth of modern psychology, viz., psychological explanation of many otherwise difficult to explain disorders like hysteria, neurosis, broadening the scope of mind so as to include Superego, and Ego to the id functions and the concepts of life and death instincts.

Modern psychology cannot stand isolated from the galaxy of other sciences—life sciences like biology, genetics, neurology cellular physiology and chemistry, electronics and cybernetics. A deep study of these will reveal many similarities to yoga ideas and concepts. Since it is not possible to go into all the details of all these, I shall only mention here some outstanding features of modern science as a whole.

Take for instance the developments in the science of cybernetics. In 1843, Andie Ampere derived the term *la cybernetique* to denote "the science of government", i.e., the government of the body and mind State. In 1948, Norbert Winer (MIT scientist) proposed this term for "the science of control and communication in animal and machine". Due to the problem of elimination of human element in guided missiles and the possibility visualized by experts in physiology who were also experts in electronics—of explaining the hierarchies of self-guided mechanisms, animals etc., it was felt that here lay a common problem for us all—organization of effective action—in fields natural as well as artificial.

A cybernetist is somewhat like a mechanical and a human engineer who is concerned with varied problems of cell biology, neurophysiology, biochemistry, energy transport and problems common to these. The essential features of a machine or gubernator (kybernetic) are (i) indication (disparity between *actual* and disused outcome), (ii) calculation of the form of action required to diminish this disparity, and (iii) selection of the helmsposition calculated to be appropriate.

Closed-loop and feedback-loop is the feature of all self-regulating—as distinct from physically controlled—mechanism. It is believed in cybernetics, says MacKay, that each of these principles can be mechanised, e.g., a compass, a ball-float, a centrifugal governor or a thermostat. It is only due to the advent of electronics that has given to us such devices as supply the speed and capacity needed to replace the human brain in organizing complex regulative actions. In simple mechanisms like a thermostat, an elementary link between the indicator and control is required. For a self-guided missile,

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or chemical process controller, the mechanism should be able to continuously modify and supplement the link between the indicator and the selector of action. In more complex automata, by trial and error as well as by calculation, it develops within itself the agonising routines and conditioned reflexes found necessary in the course of past interaction with its field activity. Thus, on this principle, even machines that show artificial intelligence or machines that can reproduce other machines are envisaged. The earliest problem faced by cybernetics (by J. C. Maxwell) was to ward off instability. In any system, the response to the field should not be too sluggish or too violent.

Another area of mathematical development closely related to cybernetics is information theory. Thanks to the work of Shannon, much has been found out to answer the question of how much information is required to carry out planned action for a cybernetic governor. Of course, cybernetists are not clear about the nature of control—and they distinguish between *active* control and *passive* control. The future pattern of automatic machines is that of an automaton to change its own pattern of connections. Scientists have not yet come to a stage where human body can be regarded as a cybernetic mechanism. According to my thinking, Yoga has conceived man in some such fashion.

SOUL IN ANCIENT AND MODERN THOUGHT

by INDRA SEN

THE soul is one of the oldest ideas of mankind, though it was at one time just the breath, the shadow or the ghost of man. In any case, it was believed to be the more real or essential thing in man. In the history of Western thought Socrates (470-399 B.C.) seems to have had a distinct feeling for the soul, in as much as he affirmed "an inner voice", which warned him when he was about to do a wrong thing. He called it *Daimonion*. His behaviour as depicted in the dialogues of Plato seems to show clearly that the guidance he attributed to the Daimonion was really the guidance of the soul. Such guidance whenever it appeared was categorical and imperative. The faculty of moral conscience too he had in a highly sensitive form. But this functioned reflectively and this adjudged the rightness and wrongness of actions.

With Plato (427-347 B.C.) the soul becomes a consciously elaborated concept. The soul is simple, pre-existent and immortal. It consists of two parts, one rational and the other irrational. As rational, it is a member of the eternal supersensuous world of Ideas. As irrational, it belongs to this sensible world. The irrational part again consists of two parts, one of nobler impulses (ambition, love of power etc.) and the other of lower appetites and passions. While living in the world of ideas the soul became possessed with the desire for the world of sense and thus it came to be born here. The intellectual aspiration of the soul would take it back to the higher world, but the desire for the things of the sense can oblige it to pass through the bodies of different animals as a process of self-purification.

With Aristotle (384-322 B.C.) the soul becomes an "entelechy", the biological 'Form' realising itself in the organism. The plants, the animals and men have all distinctive souls. But man's soul alone has in addition a rational part, which is immortal. With Christianity the soul came to be distinctly recognised as a spiritual principle different from the rational mind and the biological component of life. It was the true self in man and to seek and realise it was the real business of the religious effort.

With modern period, mind and matter became the basic terms of philosophical thinking. Descartes (1596-1650), the father of modern philosophy in Europe, affirmed in early seventeenth century that there are two kinds of substances, *res cogitas*, thinking substances and *res extensa*, extended substances. This was the foundation of the dualism of mind and matter and it continues to determine, more or less, European thinking upto the present day. It is interesting to note that the term spiritual has tended to become identified with the term intellectual.

Psychology, which was at one time avowedly concerned with the soul, has in recent times under a desire to be a proper natural science, discarded the concept of a metaphysical soul. One talks of mental processes, consciousness, sub-consciousness the ego, the superago and the *id*, but of no soul. Jung is the only important psychologist who has revived the use of this term and he too means by it the inner unconscious counterpart of the manifest character of personality.

In the history of Indian thought it can be definitely said that from the time of the *Upanishads* at least the true nature of the soul or Atman has been clearly recognised and that this tradition of thought and experience has enjoyed a fairly good continuity upto the present day. The Soul was then called the '*Chaitya Purusha*', the all-conscious self in man, which is blissful and immortal. To realise that was the fulfilment of life. In all this long history of Indian life there have been many variations of the concept of the soul. But its recognition as a spiritual fact and distinctness from the mind have been always there. In recent times, there has been a strong reinforcement of this emphasis, in particular, through the life and work of Sri Ramakrishna, Vivekananda and Sri Aurobindo.

The soul is altogether foundational for human civilisation. If we regard mind as the highest in man, then it is an intellectualist civilisation that we will realise. It will be the work of the Bhedatmika Buddhi, the analytical mind, embodying the subtlety and power of thought but lacking in unity and harmony. If instead we recognise the unitary soul to be the real person in man, its reconciling vision will tend to become our guidance and we will seek to look beyond the dualities. What a difference should this vision make to our present-day world?

GENESIS OF MODERN YOGA

by SHRI VIJAYADEV

PANDIT Lalan, who was a devotee of Paramahamsa Madhavadasaji of Malsar, spoke on Jainism at the Parliament of Religions in America at the time when Swami Vivekananda spoke on Hinduism. When he called on His Holiness at Madhava Baga in Bombay with a copy of Gurudeva Tagore's Nobel Prize-winning poem—*Gitanjali*—little did he know that he was triggering off a chain reaction. Pointing to the book, Paramahamsaji asked about it and the conversation veered round the contents in the book in Pandit Lalan's hands. A few passages in Bengali were read out to the Master who was a Bengali by birth and was therefore able to appreciate the true significance of the verses. Almost seizing the opportunity, the Master expressed a desire that the book be translated into Gujarati and selected his chosen disciple, Manibhai, for the purpose.

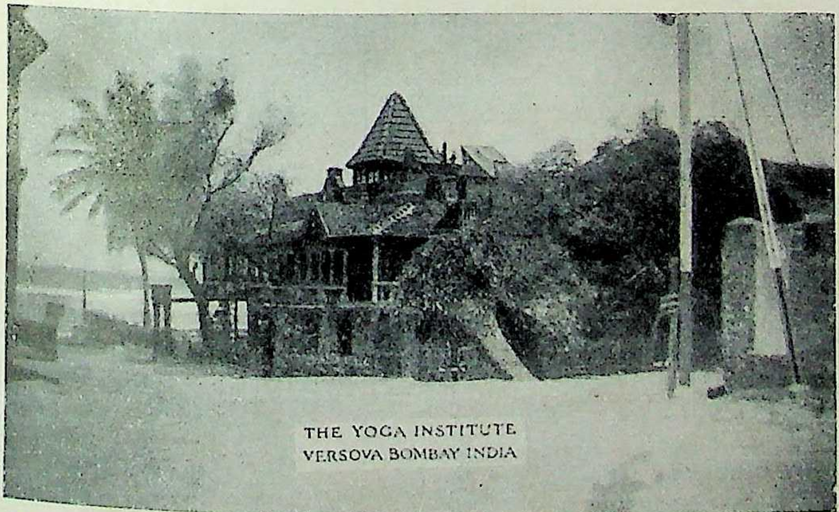
Mani, as he was lovingly called by the Master, was just an undergraduate in his teens and had no acquaintance with the Bengali language. But the Master knew better. After a preliminary unsuccessful attempt at mastering the Bengali language beginning with the alphabet and primers, Manibhai decided to go his own way. He first asked Pandit Lalan to show him each alphabet and then the joined alphabets and in a short time, he thus became familiar with all the alphabets. He next transcribed the entire text into Gujarati script. He could thus read the verses freely and sought the meaning of a few unintelligible words, and re-read the poems till he not only grasped the literal meaning but the very spirit of the poetry. From thence, with faith, determination and enthusiasm, towards translation was a comparatively easy way. As if it were just another chore in a monastery, Manibhai strode up to the Master then at Matheran with the completed translation barely ten days after he was assigned the job.

Paramahamsaji was very pleased after a portion of the Gujarati rendering was read out to him and wanted the same to be printed. Among the devotees, a Bombay solicitor interrupted to say that it would need the permission of the author. He dictated the draft and the letter was accordingly mailed. Tardily the Nobel Laureate replied in two lines only to say that, for permission to bring out the translation, the right people to be approached were the publishers. The experience of Mani with the Macmillans, although for a brief hour, contrasted the life of a yoga student in the economic set up of society. When asked to pay Rs. 5000.00 for such rights, Mani expressed surprise and said: "I have never seen such an amount of money at any one time." On his return to the Master, the incident was narrated with considerable amusement to the Master.

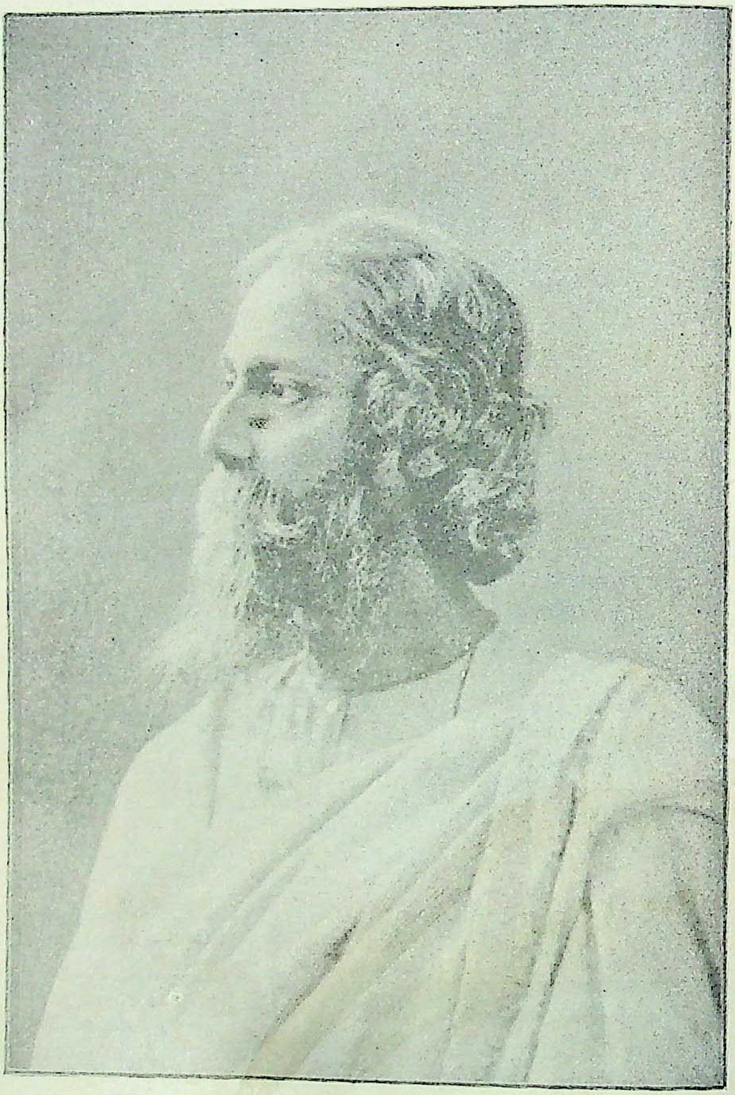
"Did I not tell *you* to write to the poet? I never asked the solicitor to dictate to you. Just now write a letter yourself," the Master chastised Manibhai. It was a new perspective on the problem. On the New Year day 1918, Manibhai sat down to write what he thought, giving his Bulsar address wherefor he was leaving that day. In the letter, he said: ". . . . . . is a firm (business house) to earn money; and so it is impossible to get from them the right of translation as (much as) to ask (expect) from a stone a healthful fruit." It had a magic effect, and the great poet was moved to reply "You have my permission to translate". What transpired between the author and the publishers is not known; but the first translation of Tagore's *Gitanjali* thus came about under strange circumstances. Only a few know that the *first* translator of this great work, "Mastamani", is still alive as Shri Yogendra.

This book attracted the attention of Sri R. P. Masani who invited Mani to be his guest at Versova. It was at Masani's house that his next-door neighbour, Mr. Homi Dadina, was intrigued by the life of the radiant young man who had something indefinably attractive about him. The more Mr. Dadina talked to the young man, the more was he convinced. Within a week, the young man variously addressed as Balayogi, Panditji, Swami Mani, Swami Yogananda etc. by the local residents, shifted to Dadina's bunglow—the "Sands"—at Versova which was lying vacant after the death of his father-in-law, the celebrated Grand Old Man of India, Mr. Dadabhoy Naoroji. This was the beginning of The Yoga Institute which has pioneered the movement of scientific yoga renaissance.

Shri Yogendrajī, the Founder-President of the Yoga Institutes (right) and Mr. Homi M. Dadina (left).


THE YOGA INSTITUTE
VERSOVA BOMBAY INDIA

This pioneer yoga institute was first founded in Versova in 1918 at the residence of the G.O.M. of India.



A photoprint of poet Rabindranath Tagore which appeared in *Kavi Tagore* by Shri Yogendrajī during 1919 when the latter was a guest to the poet at Shantiniketan.

PROBLEMS OF A LAYMAN

A DISCOURSE WITH SHRI YOGENDRAJI RECORDED BY ARVIND APTE

IF any of you believe that there is something secret and sacred in Yoga, they are mistaken; if Yoga is conceived as something mysterious or magic, it is wrong. Objectively analysed, Yoga is commonsense at the absolute level. It is because of its unfailing reality in its total approach to man—the body-mind-spirit complex. If it is referred to as a religion, it is not right for Yoga is *a way of life* acquired after physical, mental, moral, intellectual, emotional and spiritual discipline. Yoga is simple in its technique and appeals to reason.

If one expects something from the study of Yoga which cannot be had anywhere else, then one should be ready to make special efforts to realize such expectations. A yogin is generally misunderstood by the society as an unsocial or antisocial being probably because he is different since Yoga is beyond the ken of experience for the common man and also because his value judgements cannot reach beyond worldly wisdom in its higher altitudes. For example, an aborigine who has no value for gold throws it away. Therefore he is queer and abnormal in the eyes of the common man. A yogin does the same thing, i.e., he shuns gold for another reason—a lump of earth and a piece of gold are same to him. The worldly man naturally calls him abnormal, even anti-social because he has developed an attitude of indifference to all things.

Some among the ancient and modern philosophers have even decried the yogins since the philosophers themselves could not live up to their high thinking and cannot rise up to the absolute yoga behaviour. Yoga cannot be realized without practice; but nobody wants to work hard and live in self-abnegation—it is one reason why Yoga has suffered from misrepresentation and abuse. As the burden of knowledge, philosophy can be talked about without the need to practice it like the load of sandalwood carried by a donkey which remains unaffected by it. But Yoga is what you *are* for you have to live that very life which demands a strict code of discipline. Those who are unprepared for such a transformation of personality misrepresent it because of protective urge born of inferiority-complex.

It is hardly conceivable that a yoga teacher merely talks like a professor in a college and the student just takes down notes, listens and learns Yoga. In Yoga, everything has to be learnt by the student through his own efforts—for that matter, all knowledge to be real must be experienced by the individual. The yoga teacher merely acts as a guide and a model. It is the earnest students of Yoga who should seek the teacher and not *vice versâ*. He should hear his master, ask questions when in doubt, get his difficulties solved, and put into practice whatever he is told. Only then can Yoga be fruitful.

In Yoga, it is not enough to have mere physical fitness; one has to be fit physically, mentally, emotionally, morally and spiritually. This does not happen merely by a few *āsanas* or *prāṇāyāma* or *mudrās*. There are various stages to be reached in Yoga and one must know one's capacity for specific achievement. Over-ambition leads to frustration, and many would-be-yogins had to wind up their lives in delusion. This is because they were unperpared for changing their way of life. By habit, if you continue to live with all its faults, what can Yoga do for you? What can a physician do for a patient who follows wrong habits of food and disregards hygiene and prevention? The student of Yoga must welcome healthy changes which give him better health physical, mental, moral and spiritual. Many who are tied to their habits and thinking, have failed to receive much benefit from Yoga in spite of their mechanistic study of yoga practices. Therefore all those who have urge to study Yoga must come prepared with an open mind for such healthy and commonsense changes as are enjoined for the success of their efforts. To that extent, Yoga is bound to affect one's present way of living and thinking.

PUBLICATIONS OF THE YOGA INSTITUTE

THE Institute publishes books on Yoga in pocket edition, in library edition, in English, in Hindi, and in Gujarati, besides the monthly illustrated *Journal*. The following is a recent review in *Tribune* by Prof. O.P. Kahol, of *Yoga Āsanas, Simplified, Yoga Hygiene Simplified etc.* as shown below.**

"There has always been a certain amount of confusion in the public mind about the exact implication of the word 'Yoga' as indeed of all sanskrit terms—and the only available method of getting at the truth in such circumstances is to try by giving various shades of meaning to a word in a variety of context and accept as correct the one, which makes the sense most complete and the reading most coherent. Shri Yogendra seems to have understood the true spirit of Yoga and reveals himself as a master of the theory and practice of this science in the three volumes which jointly make a 'complete whole' on this intriguing subject. The all-round excellence of the author's work—clarity of expression, correctness of idiom, neatness of printing, elegance of get-up, above all scientific exposition of the subject matter—is amply borne out by the fact that 'for the world of the future the official publications of The Yoga Institute have been microfilmed and sealed in the archives of the Crypt of Civilisation "the greatest historical project in the world today' which is to remain inviolate till the year 8113 A.D. These works have been selected by a committee of experts as the world's most authentic sources of knowledge contained in books and so preserved for 6000 years hence by the Oglethorpe University of America through their remarkable scientific projects of the Crypt. That foreigners should be able to assess the objective value of an ancient Hindu science which our own people deride makes two inferences irresistible : that modern Indians have lost all feelings of 'Indianness' and that Hindu sciences have the potency to live in a civilised world not by appealing to patriotic sentiments of Indians but by impressing fair-minded sections of humanity with their intrinsic worth".

"A noteworthy feature of these books is an index appended to each. The mental discipline of the author, a necessary outcome of his physical discipline, permeates every line of his works, making itself felt in coherence of thought, precision of expression and uniformity of literary conventions throughout. These books can serve a useful guide to the young folks at college for developing a sound mental and physical health without the aid of medicine. And they must be read by all teachers and educators engaged in research on youth welfare and recreational planning. They are priced low for the valuable material they incorporate."

** *Yoga Hygiene Simplified* pp. 155 with 21 illustrations, *Yoga Āsanas Simplified* pp. 173 with 27 illustrations, *Haṭhayoga Simplified* pp. 173 with 16 illustrations, *Yoga for Women Simplified*, pp. 189 with 22 illustrations.

THE YOGA INSTITUTE,

Santa Cruz, Bombay 55 AS

६००० वर्ष बाद पढ़ी
जानेवाली योग की
अमूल्य पुस्तक

सरल योग साधना

लेखक :—श्री योगेन्द्र

संस्थापक :—दी योग इन्स्टीटचूट, सान्ताक्रूझ

मूल्य रु. २-२५ विपुल चित्रो सहित

भारत वर्ष के सब से पुरान वैज्ञानिक पद्धति से चलनेवाले योग आश्रम से प्रथमवार हिन्दी भाषा में स्वास्थ्य सम्बन्धी पुस्तक माला प्रकाशित हो रही है। प्रस्तुत पुस्तक में 'दी योग इन्स्टीटचूट', सान्ताक्रूझ बम्बई के, ४३ वर्ष के अनुभव सिद्ध आसन, प्राणायाम क्रिया और ध्यान सम्बन्धी प्रयोगों का वर्णन वैज्ञानिक ढंग से किया गया है।

एक साधारण मनुष्य इन प्राचीन क्रियाओं का अभ्यास कर के शारीरिक मानसिक एवं आध्यात्मिक उन्नति प्राप्त कर सकता है। साथ ही साथ इस पुस्तक में योग की सरल और लाभप्रद प्रक्रियाओं पर विशेष बल दिया गया है तथा कठिन और आधुनिक दृष्टि से कम उपयोगी क्रियाओं को छोड़ दिया गया है।

इस पुस्तक के लेखक सन् १९१८ में देशभक्त दादाभाई नौरोज़ी के घर में 'दी योग इन्स्टीटचूट' की स्थापना कर योग को एक वैज्ञानिक पद्धति प्रमाणित करने के लिए विदेशों में गए। अपने पूज्य गुरू परमहंस माधवदासजी की योग प्रचार सम्बन्धी समस्त इच्छाओं को पूर्ण कर, श्री योगेन्द्रजी ने मानो संसार को फिर चुनौती दी कि "योग शास्त्रं परम् मतम्" (योग विद्या से बढ़ कर कोई विद्या नहीं है)। आप की लिखी पुस्तकें भारत को विश्व में अनुपम स्थान दिलाती हैं। गत महायुद्ध में जब इटली में भीषण लड़ाई चल रही थी तब आप की लिखी पुस्तकों का इटालियन भाषा में अनुवाद हुआ और दो संस्करण भी तुरन्त निकाले गए। अमरीका के एक विश्वविद्यालय द्वारा Crypt of Civilization 'सांस्कृतिक संक्षेप' नामक एक महान ऐतिहासिक योजना के अनुसार संसार की ७०० के लगभग उत्तम पुस्तकों में श्री योगेन्द्रजी की सात सुपुस्तकें चुनी गईं। यह पुस्तकें ६००० वर्ष के बाद भी अमरीका की ऑग्लाथोर्पे युनिवर्सिटी में सुरक्षित मिलेंगी।

प्रथम बार ही प्रो. सत्यपालने इन पुस्तकों का हिन्दी में अनुवाद किया है। "सरल योग साधना" इस पुस्तक का यह नववाँ संस्करण है और अंग्रेजी में तो इस पुस्तक की तीस हजार से अधिक प्रतियाँ निकल चुकी हैं। इस पुस्तक को पढ़ प्रत्येक व्यक्ति चाहे वह वैद्य हो, दार्शनिक हो, या विद्यार्थी हो, शारीरिक, मानसिक एवं आध्यात्मिक लाभ उठा सकता है। प्रस्तुत पुस्तक सरकार मान्य 'योग प्रशिक्षण संस्था' के लिये अनिवार्य है और कई देशों में पाठ्य विषयों में मान्य है।

इस पुस्तक में प्रत्येक आसन को वैज्ञानिक रूप दे कर सरल बना दिया गया है तथा रोगों के क्या कारण है तथा उन को किन आसनों से दूर करने में सहायता मिलती है यह भी क्रमबद्ध ढंग से समझाया गया है।

दी योग इन्स्टीट्यूट, सान्ताक्रूझ, बम्बई ५५ AS

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पुस्तकालय

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VOLUME VIII FEBRUARY 1963 NUMBER 7

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THE YOGA INSTITUTE
SANTA CRUZ, INDIA

Annual Subscription Rs. 5; 10s; $ 1.50

A FEW ACTIVITIES AT THE INSTITUTE ....AND SOME OPINIONS

RESEARCH

The Institute is engaged in scientific, academic, educational and therapeutic researches on Yoga. Scholars are also accepted for this purpose ; the Institute is recognised by the Government.

Dr. Heinrich Zimmer of Columbia University wrote about this activity at the Institute : "The late Hindu saint and yoga teacher Yogisvara Paramahamsa Madhavadasaji (+1921) entrusted Shri Yogendra with the task of practical yoga renaissance. He founded the Bombay Yoga Institute, toured the United States and collaborated with various Western scholars. The intensive work of his institute covering decades offers a remarkable instance of what collaboration of modern research with traditional Hindu wisdom is able to achieve".

ACADEMY

As a Special Training Institute of Yoga, the Academy which is recognised by the State Government provides for a Certificate course.

The well known educational magazine *Progress of Education* says under the caption : "A very useful Institute : The Yoga Institute of Santacruz has been recognised by the Government to train teachers of Yoga who may propagate the healthful and higher educational aspects of this subject into social, medical and educational groups. After years of pioneer researches, the Institute has standardised a simplified course of Yoga Education covering physical as well mental aspects of the subjects."

HOSPITAL

The Institute maintains a highly specialised clinic and hospital for treatment under qualified medical practitioners.

The Government of India Medical Experts' Committee that visited the Institute has made the following observations :— "All the members of the committee visited this Institute and had a long discussion with its Director, Shri Yogendra. This Institute has been functioning for a long time . . .The Director impressed us as a keen man who is well versed with the principles and practices of Yoga and is prepared to maintain complete records provided facilities are made available . . .The Yoga Institute, Santacruz, should be developed into a full-fledged therapeutic centre. . ."

YOGA

THE MONTHLY JOURNAL
OF THE YOGA INSTITUTE
OF SANTA CRUZ, INDIA

Editor : **Jayadeva Yogendra, M.A., Ph.D.**

Vol. VIII, 7 FEBRUARY 1963

EDITORIAL NOTES

Yoga and Attitudes

Emotions are a part of human life and they have their effect or reactions on both the body and the mind. Sorrow brings on sobs, and joy a laugh. While the former retards digestion, the latter exhilarates the nervous system. These interactions of emotional life were well understood by the ancient yogins and they therefore formulated a code of conduct for moulding and disciplining emotional life, the attitudes and the behaviour pattern of the yoga students.

Whether it is the yoga philosophy, the way of life, or the technique itself which is responsible for the change towards better attitudes is a moot question for it is supposed that it is not so much the technique as the philosophy and way of life which contribute to such changes.

In the absence of any experimentation or research on such line, it has not been possible to evaluate rightly either the yoga philosophy, the yoga way of life, or the yoga technique. Therefore, howsoever modest the experiment is, an investigation conducted by Prof. Satya Pal, M.A.,M.SC., M.ED., professor at a Training College and a certified teacher of Yoga of this Institute, deserves serious consideration. The experiment was conducted at Ambala City at his own Yoga Centre. Although similar data have been compiled at this Institute, these had the advantage of *bauddhic* approbation (metaphysical discourses) and contributive environs of the way of life. The present experiment is valuable for the simple reason that, contrary to general belief, the changes have come about as a result of the yoga technique alone without the aid of its philosophy or its way of life.

If by extensive research, it can be proved that the technique of Yoga (*kriyāyoga*) itself has the necessary inherent merits of its own, independent of its philosophy or way of life, it shall prove a step forward towards the scientific progress of Yoga in all parts of the world. Notwithstanding the governmental and public apathy, this Institute is doing whatever is possible to carry out such investigations within its means.

Yoga in Health and Disease

An outline of Yoga in health and disease at various levels of consciousness had appeared in the previous issues of this journal, e.g., in the Report submitted by this Institute to the Ministry of Education, Government of India.

It is wrong to suppose that health is only physical as prescribed by the physicians; or that it is only mental as propounded by the psychologists; or that it is only spiritual as taught by the sages. It is now widely realized that it is interdependent on all the three levels and further that total health is the only real health which is not only physical, but also mental and spiritual. The more this health concept of the ancient yogins is acknowledged by the modern world the better for humanity. For the trials to promote health of one level at the cost or neglect of another through educational and applied methods have led the world nowhere. The human ills happen to be the same proving how fruitless isolated efforts are to promote health of one level of consciousness by neglecting the others.

The substance of a short article by Yogī Shuddhānanda Bhārati, the poet, author and founder of the Yoga Samāj is relevant to the issue of total health. The lower, middle and upper levels of consciousness suggest the various planes in which a human being lives and which need to the healthy since these are interrelated and interdependent. An appreciation of this outlook may lead to modulation of the present education system by incorporating yoga education for total health and happiness of mankind.

एवंविधे[1] मठे स्थित्वा सर्वचिंताविवर्जितः ।
गुरूपदिष्टमार्गेण योगमेव[2] सदाभ्यसेत्[3] ॥१४॥

Having resided in such a house, being free of all anxieties, one should practice Yoga—to the exclusion of everything else—always following the plan set out by the guru.

NOTE : To the exclusion of everything else is explained by the commentator, together with the importance of the Guru, at some length. The plan fixed by the teacher should be strictly followed because as the *śrutis* say : "It is only the one who is taught by a teacher who really knows." And further, success in Yoga depends on the guru while the final realisation depends on God because verily the guru and the God are the same." In a similar vein, some more quotations from older literature are provided, *viz.*, that the final realisation is not possible in Yoga without a teacher in spite of one being good at meditation, knowledge of scriptures, and other virtues. It is because the student of Yoga gets distracted to some other studies while practising this system that the need to stick to the plan already fixed has been emphasised.

Location, housing, political and social environs etc. as previously mentioned are essential as a precondition to the practice of Yoga. These are to contribute to his attitude free from fear, anxiety etc. Fully equipped, the aspirant is required to follow his teacher and not to dabble in other things. If he is to be successful, he must habituate to the plan set by his teacher by not interposing it with that of his own. Many are unsuccessful in the study of Yoga because they want to study it in their own way.

[1] Both B_1 and B_2 have *evaṁsiddhe*. B_3 has a misprint in *sthitvā*.

[2] B_1 and B_2 have *yogametam*.

[3] P_1 and P_2, P_3 have used *samābhyaset*.

अत्याहारः प्रवासश्च[1] प्रजल्पो नियमग्रहः ॥
जनसंगश्च लौल्यं च षड्भिर्योगो विनश्यति ॥१५॥

Yoga is destroyed by these six, viz., (i) over-eating, (ii) travel, (iii) gossip, (iv) ritual obduracy (v) close association with laity, and (vi) fickleness.

NOTE : The list is bound to raise controversy, but from a practical student's point this seems to be correct. In Vyāsa's estimation also *kṣipta* and *vikṣipta citta* have no place in Yoga. *Niyama graha* and *pravāsa* seem to be emphasised again later in verse 61 with the help of a quotation of Gorakṣa because these cause disharmony. The reading *prayāsa* in the sense of excessive exertion is also not wrong. *Janasaṅga* is again taken up in the next verse and it is very correctly said that persons who interfere with yoga study are the ones meant here.

Over-eating causes disease, travel disturbs the routine, talkativeness wastes energy, obduracy precludes good habits, company of unknowing mass deprecates faith, and fickleness hinders consistancy, in the achievement of Yoga.

---

1. B_2 P_1 P2 and P_3 read *prayāsa*.

उत्साहात्[1] साहसात्[2] धैर्यात्[3] तत्त्वज्ञानाच्च निश्चयात्[4] ।
जनसंगपरित्यागात्षड्भिर्योगो प्रसिद्ध्यति[5] ॥१६॥

Yoga succeeds speedily by these six, viz., (i) enthusiasm, (ii) venturesome boldness, (iii) patience, (iv) theoretical study, (v) faith, and (vi) aloofness from undesirable company.

NOTE : The definitions of these terms as above are only slightly different from those of the commentator, e.g.. application in control of the senses and the mind is *utsāha*. Now, such an application is a result of discrimination and well cultivated patience. Knowledge as contained in the texts or through spiritual ezperience can help here. Probably, detachment from everything else and faith in what is pursued may precede such a state. Any effort lacking in enthusiasm is superficial, mechanistic and joyless. Great achievements are possible only through right audacity. Patience sustains effort to the end, theoretical study rationalises the practice, faith bestows consistency ; and aloofness from the undesirables inhibits doubts and distractions. It appears that line a b has got mixed up in case of MSS. B_1 and B_2.

---

1. B_1 and B_2 have *utsāho*
2. B_1 and B_2 read *niścayo.*
3. B_1 and B_2 read *dhairyam*
4. B_3 has *viniścayāt* while B_1 and B_2 have *niścalāt.*
5. Instead of *prasiddhyati,* B_1 and B_2 use the phrase *casiddhyati.*

अथ यमनियमाः[1]

अहिंसा सत्यमस्तेयं ब्रह्मचर्यं क्षमा धृत्ति : ।
दयार्जवं मिताहारः[2] शौचं चैव यमा दश[3] ॥१७॥

तप: संतोष[4] आस्तिक्यं दानमीश्वर[5]पूजनम् ।
सिद्धान्तवाक्यश्रवणं[6] ह्रीमतीच[7] जपो[8] हुतम्[9] ।।
[10]नियमा: दश संप्रोक्ता योगशास्त्रविशारदै: ।।१८।।

Non-injury, truthfulness, non-stealing, continence, forgiveness, fortitude, compassion, honesty, moderation in diet, and purity, are the ten *yamas* (restraints). Indifference to the opposites, contentment, faith, charity, worship of God, listening to settled doctrinal statements, humility, a mind rightly directed, meditative chanting and sacrifice are the ten *niyamas* (observances), according to the experts in Yoga.

NOTE : Apparently the original *yamas* and *niymas* mentioned in the *Yogasūtra* have been differently elaborated. Some have been retained as with the first four yamas with an addition of *ṣauca* from the niyamas. The other five are auxiliary to guide attitude in social and personal conduct. Inclusive of śauca in yama, practically the original five niyamas have also been accepted in one form or another. The other additional five are repetitive. *Sidhāntavākyaśravaṇam* may be compared to *svādhyāya;* while *āstikyam*, *īśvarapūjana*, and *japa* connote that spirit of *īśvarapraṇidhāna*. It is strage that *Jyotsnā* has not commented on these, and it is quite likely that certain manuscripts did not have these two verses. Such interpolations—although based on the cultivation of habits recommended by Patañjali elsewhere—detracts and confuses the set pattern of the classical eight fold path of the yoga tradition. Equally objectionable is the attempt by certain authors to avoid the mention of *yamas* and *niyamas* and to begin with the discussion *āsanas*.

1. This as well as the subsequent verses 17,18 are not found in B_3. Probably *Jyotsnā* also did not have these verses before it. B_1, and B_2 do not have *atha yamaniyamāḥ*.
2. There is a misprint in B_1.
3. B_1 and B_2 use *daśī*.
4. B_1 and B_2 have *saṃtoṣam*.
5. B_1 and B_2 use minaśvara which seems to be a misprint commonly borrowed.
6. An extra *caiva* is found in B_1 and B_2.
7. *Hrimatiśca* is the reading in B_1 and B_2.
8. B_1 and B_2, have *jayo* while P_1 and P_2 have *tapo*. The above *japo* is more appropriate and hence is suggested. cf. *Śāṇḍilya Upaniṣad* ch. I.
9. B_1 and B_2 repeat *dhṛti* instead of *hutam*.
10. This line beginning with *niyamāḥ daśa* etc. does not occur in B_1 and B_2, instead *iti daśa niyamāḥ* completes the line ab and is continued over into the next verse. Even the Vyaṅkaṭeśvara press edition does not number the above two verses, and one commentator expressly calls the verses *Prakṣipta*.

AN INVESTIGATION INTO THE EFFECTS OF YOGA EDUCATION ON ATTITUDES

by STAYA PAL DUGGAL

Introduction

It is now being recognised by both the physiologists and the psychologists, that a human being cannot be split up into two, viz., body and mind as separate entities. Even more significant is the recent finding that over seventy per cent of the physical diseases have mental causes and that the remedy of most psychosomatic diseases lies in bringing about a change in the attitude of the patient. These being recent trends in medical studies, the present day world has not reaped the full advantage of this theory. Modern society still continues to move in the old way of thinking.

Haṭhayoga represents a unique system that stressed, three thousand years ago, that psychic evolution depends upon and can be aided by physical and physiological processes. It was believed that changes in habits, sentiments, and moral attitudes could be accelerated by an ideal system of physical discipline. Haṭhayoga traditions are based on experience spread over a vast period of human history. However, today this ancient time-honoured tradition will have to undergo critical experimentations and investigations to win confidence of the intelligentsia.

The Problem

Experiments have been conducted in a small measure to assess the effect of yoga training on physical health of the students. The hypothesis that 'an improvement in the working of the physiological systems affects the attitudes of the individuals' needs experimental verification. A preliminary experiment was conductd in this regard at the yoga education centre of the Sohan Lal Post-Graduate Teacher Training College, Ambala City.

The Subjects

The students of the Yoga Education Centre were male graduates drawn from the above college. They were not conspicously yoga-minded (please refer to Table I). An introductory talk was arranged in the college on the subject of Yoga. A small group of five volunteered to undergo this training, as a result.

The Procedure

Physical measurements were carried out in the beginning on all the students (see Appendix 2). This was followed by the filling in of a specially prepared questionnaire by the students (see Appendix 1). A similar questionnaire was submitted again after the course of yoga education. The results were tabulated and compared later (see Table I). The courses at the Yoga Education Centre comprised of six āsanas, six variants of the same āsanas, and six psychosomatic processes. No lectures, discussions or similar activities were arranged (see below for explanation).

The following was the Time-table of the experiment:—

4-12-61	Filling of the questionnaire,
5-12-61	Physical Measurements,
6-12-61	Sukhāsana, Tālāsana—I, Yoga Mudrā—I,
13-12-61	Koṇāsana—I, Nispanda Bhāva,
20-12-61	Tālāsana with Y.R. both variants I, II, Utkaṭāsana, Yogendra Prāṇāyāma—I,
3- 1-62	Tālāsana—III, Hastapādāṇguṣṭāsana I, Paścimottānāsana-I,
10- 1-62	Yogendra Prāṇāyāma-II, Partial śavāsana, Koṇāsana—III, Paścimottānāsana-II,
17- 1-62	Hastapādāṅguṣṭāsana-II, III, Yogendra Prāṇāyāma—III,
22- 1-62	Filling of the questionnaire.

New additions were done on one day (Wednesday) while routine practices were continued on two days (Thursday, Friday). Students were supervised in performance of their routine practices. No supervision was possible from 25th December to 1st January.

Control observed

Talks and discussion on the theory of Yoga were avoided throughout the experiment. No books of Yoga were recommended for study. Three of the students attended on all days of the experiment while students D. P. and B. A. were slightly irregular. The attention of the students was concentrated on the above practices only, with the help of lesson plans.

Discussion

A summary of the answers of the students to the questionnaire before and after the training has been arranged in Table I. The following numbers have been assigned to each student for brevity : No. I to D.V., No. II to D.P., No. III to D.S., No. IV to C.P., No. V to B. A. Besides this the first column of the table refers to questions 1-15 from the questionnaire. B. stands for before and A. for after training.

As no suggestions in the form of lectures etc. were offered, the results obtained by the yoga practices on the psychological plane become important. Whatever small changes are found in habits, attitudes, etc. become significant since the group under investigation was a post-adolescent, post-graduate group. It is believed that at this stage attitudes are commonly in crystallised state. Except for question 4 and 14, answers in case of other questions show a definite shift towards realism, seriousness, inwardness and self-analysis. Such attitudes have been responsible for better appreciation of the question and more realistic answer as in case of No. I. So also in case of No. IV, question 12 is answered better than before. He has written about his subjective reaction in the 15th question, "Myself (I find) serious about studies. Left tea totally, went to pictures twice in last month, instead of 5 pictures monthly." Such a report is also made out by No. V whose going to movies has decreased from 4 to 1 and who is not distracted by "girls." The length of time the student can sit silently with eyes closed has improved in case of three out of five persons. Such research is being carried out at The Yoga Institute where the questionnaire is already used on about forty persons.

Conclusion

The hypothesis that 'an improvement in the working of the physiological systems affects the attitudes of the individuals' suggested itself from the fact that Haṭhayoga practices were credited in the past with bringing about psychic changes. An intelligent group of subjects was experimented upon in controlled conditions when no theoretical, moral or religious instructions were offered and emphasis was laid only on practical training under a well balanced time-table of a psychosomatic nature.

TABLE I

		I	II	III	IV	V
Q. 1.	B.	10 mts.	0 mt.	About one hour	Blank	5 mts.
	A.	15 mts.	10 mts.	One hour	Blank	10 mts.
Q. 2.	B.		No time to study.	No study.	30 mts. to study.	No difference in
	A.	No difference.	Time to Study.	Study for three hours.	4-5 hours to study.	the two answers.
Q. 3.	B.	No difference	No item.	Study added to	Study added to	Favourite songs, friends, trips.
	A.	in B. and A.	Study.	essentials in routine.	essentials in routine.	Tea, Evening walk.
Q. 4.		No change in responses before and after the training.				
Q. 5.	B.	No difference	Once.	Thrice	No difference in	Many times.
	A.	in B. & A.	Thrice.	Once in a week	B. & A.	Twice or thrice.
Q. 6.	B.	No difference	No difference	No difference	No difference in	Eggs meat—weekly.
	A.	in B. & A.	in B. & A.	in B. & A.	B. & A.	Eggs meat—monthly.
Q. 7.	B.	One.	One.	One.	Three.	Four.
	A.	Nil.	Two.	One.	Two.	One.
Q. 8.	B.	Novels.	No difference	Fiction.	No difference	Serious novels.
	A.	Gandhi's autobiography.	in B. & A.	Books on astronomy and Marvels of Science	in B. & A.	Social novels, and famous authors.
Q. 9.	B.	Despair or normal.	Curse myself.	Worried and forget.	Anger and harsh words even for Teachers.	Anger or fun.

TABLE I (*contd.*)

	I	II	III	IV	V
A.	Bring round or Co-operation.	Failure in higher aims is better than success in lower ones	Regrets and rationalisation.	Toleration.	Patient with elders & rage with youngers.
Q. 10 B.	No difference in B & A.	Nervous	Worried.	No change in B. & A.	No difference in B.&A.
A.		Unnecessary burden.	Not much worried.		
Q. 11. B.	No difference in B. & A.			Trying to act on the sayings of greatmen.	No difference in B.&A.
A.				Trying to control my behaviour.	
Q. 12. B.	No difference in B. & A.		Happy life	Mediocre gentleman.	No difference in B.&A.
A.			Happy and healthy life.	Moksha.	
Q. 13. B.	Imagination about unreal life.	Students	No difference in in B. & A.	No difference in B. & A,	Girls and hawkers.
A.	Family and worldly affairs.	Imagination, romantic ideas			Interesting things and foods.
Q. 14.	Nothing significant in the answers.				
Q. 15.	Nothing significant.			More serious about studies, less pictures, given up tea.	Nothing significant.

APPENDIX I

Q. 1. For how long can you sit with eyes closed?

Q. 2. What is your daily routine? If it is not fixed then state for Sunday and one other working day.

Q. 3. What are the items in your daily routine which you never miss ?
What are the items that you do not like to miss?

Q. 4. Are you punctual in your appointments?
How many times were you late to the college during last week?

Q. 5. How many times did you talk in the class when you were not expected to do it?

Q. 6. What are your food habits?

Q. 7. How many times did you see movie pictures during last month?

Q. 8. What are the books that you want to read?

Q. 9. What is your reaction pattern when you are not able to fulfil desires because of parents, teachers, brothers and sisters, circumstances or students?

Q. 10. How do you feel during the examination ?

Q. 11. Do you make a conscious effort to improve your life?

Q. 12. What is the goal of your life ?

Q. 13. What stimuli distract you from studies and other activities ?

Q. 14. How will you react if a student tells a lie for (i) a little gain; (ii) to avoid punishment; (iii) to avoid loss of prestige?

Q. 15. What changes do you find in yourself and your companions of the Yoga Class ?

APPENDIX 2

PHYSICAL MEASUREMENTS

PHYSICAL CHARACTERISTICS	I	II	III	IV	V
Height	5′7″	5′2½″	5′4½″	5′8½″	5′6½″
Weight	142 lbs.	98 lbs.	108 lbs.	126 lbs.	112 lbs.
Grip	196,192, 182 lbs.	154,140, 154 lbs.	168 lbs.	178 lbs.	196,184, 168 lbs.
Chest (a) Normal	34″	30″	32″	33″	31″
(b) Inflated	35″	33″	33″	35″	33″
(c) Low	32½″	29″	31″	31½″	30″
Waist	34″	28″	30″	30″	28″
Hips	38″	34″	35″	36″	34″
Inhalation count	9 Seconds	15 Seconds	9 Seconds	7 Seconds	10 Seconds
Exhalation count	9 Seconds	15 Seconds	9 Seconds	13 Seconds	15 Seconds
Pulse rate	84 per minute	72 per minute	72 per minute	64 per minute	66 per minute
Spine (a) erect	23″	21″	23·3″		26.3″
(b) stretched	29″	23.3″	26.3″		29.5″

YOGA AND HEALTH

by SHUDDHANANDA BHARATI

HUMAN body is a temple of the spirit. Spirit in turn is the divine essence of our being. In fact, spirit is the fountain of health, vitality, peace and happiness; it is the central sanctum of existence. Life is merely a pilgrim of the Spirit. The spirit is a forgotten empire to the material man. He must rediscover it by deep and concentrated introspection and silent meditative equipoise. He must have a searching heart and a seeking will to attain That which is the source of his life, energy and intelligence. It is the Real I, the Real You, the Real He, and the Real She, beyond the apparent personality.

Just as the physical science discovers energy in the uranium atoms, there is a psychic science that rediscovers the Spirit and manifests in life its atomic energy. That psychic science—the science of inner Man—is called Yoga. Yoga is life in tune with the divine spirit i.e. the Man within the man. Yoga is not life-shunning asceticism nor easy escapism. Yoga is the dynamism of active life in tune with the Infinite Spirit which is the divine in human being. Yoga is thus a vast science of man which deals with all the planes of consciousness.

THE LOWER PLANE

The ordinary man lives in the physical plane—walking, talking, eating, drinking, marrying, earning, spending, suffering and dying. He struggles throughout his life in the passing storms of enslaving passions and hungering desires, essentially *out of tune* with Nature, with Spirit. This superficial and material man knows the skin-and-bone body which he calls as himself but which he cannot control e.g. his involuntary nervous system. The process of digestion, secretion, respiration, circulation of blood, assimilation, elimination, the working of the nervous system and the heart are indeed a mystery to him.

THE MIDDLE PLANE

The advanced man lives in the mental plane of thoughts, creative activities, intellect, will and emotion. But mind is only a twilight entity of Nature's varying moods and dualities. In body-mind relations, mind is only a subtilized body and body a grossified mind. Body and mind are the lower planes of consciousness, the planes of Nature, field *kṣetra*—the pedestal of the being. Man, while in these planes, cannot find total equilibrium which belongs to the Spirit. Therefore when living in these two planes, he fails to enjoy the maximum of health and happiness. Any amount of physical exercise, care and vitamin foods cannot make him inwardly healthy and happy.

THE HIGHER PLANES

There is a psychic plane—the plane of the purity of heart—where man is reborn in a new consciousness transcending his human limitations. When he lives in this plane, he learns to love all beings like himself. By constant habituation, this love-consciousness widens into superior knowledge or vision in the gnostic plane (*vijñāna*) where man becomes the superman. It is the gnostic plane which links man with the inner Spirit, the divine in him. In this spiritual plane of consciousness, there is pure Truth, Knowledge and Bliss (*satcidānanda*).

The elixir of health and happiness flows from this plane of consciousness. Life shall march cheerfully and smoothly like a machine in perfect condition, when the inner equilibrium is maintained in the higher planes. The serene and peaceful health of the individual promotes universal health. The technique of Yoga promotes symphony of gnostic equipoise; and, associated with natural life, Yoga endows health at all levels of consciousness.

GENESIS OF MODERN YOGA

by SHRI VIJAYADEV

About the middle of 1917, an obese twenty-two-year-old youth, Meghaji, son of one of the richest Gujarati traders—a knight of the British Empire—in Bombay was ill with fits of short duration and many such symptoms. Medical experts of the day could find nothing wrong with him but had to accept the fact that he lacked a certain 'it' which makes life so full of expectation, health and buoyancy. Perhaps he had too much money and leisure all-too-secure. Taking stock of his behaviour pattern, the worldly-wise doctors could but suggest that he be provided a young female companion-nurse to keep him company in the persisting bouts of melancholia to which he was prone. In fact, every few days, he was sick in bed attended solely by his nurse, and refused to come out of his room.

It was when this singularly unfortunate man was living in his father's spacious lodge at a hill-resort under the care of his pretty companion, that he met Shri Yogendra who was then about to undertake complicated yoga studies. Shri Yogendra and Paramahaṁsa Mādhavadāsajī were guests at Matheran to give health to the ailing youth and also to provide appropriate climatic conditions for the study of higher practices which were to be divulged by the Master to the pupils. The other yoga student was Jai Jai Krishna—nobody ever knew his real name or age although he appeared to be a north Indian of about twenty-eight years of age. Perhaps by way of a test, when the Master got ready to leave for the Malsar hermitage, he asked Shri Yogendra then known as Mastamani—Mani, the yoga-intoxicated—to look after the ailing rich youth.

Yet in his teens, Mastamani was determined to carry out the wish of his Master as always. But he was slightly staggered by the life which his rich protege was leading. As a start, he invited the youth to join him in his morning yoga studies. He also taught him how to proceed with the basic yoga practices, and talked with him endlessly on a variety of matters including health and control of emotions. Later, the youth was asked to join Mani in his excursions to nearby hill-points. During personal contacts all alone, the youth disclosed the pitfalls of his adolescent life. As a first step, he was advised to get rid of his pretty nurse and spend much of the time in his beautiful garden for recreation. Most of the time, he was kept busy with a variety of light activities.

"Why don't you attend to your father's business?" Mastamani would suddenly ask the ailing youth in between talking on other topics. "I don't know. I cannot understand any of it. I always feel tired and confused, and I am sure I will not be able to do anything useful", would be the reply.

But, after a month, the change of environs and habits including the yoga practices had their effect. The very confidential and exhilarating talks and the general toning up of the body also caused a subtle change in the mental outlook of the boy. He was gnawed by the utter futility of his life, and was anxious to participate in his father's business. In due time, he grew more conscious of his responsibilities, his duties towards his loving parents and his family. Slowly he even neglected the luxurious accessories available to him, reduced his diet to imitate the austere menu of Mastmani completely abjuring from the rich meals he was used to. The changes surprised his old father who visited him every fortnight. A few months later, the youth was attending his father's business and had come to be recognized as a responsible member of the joint family.

Paramahaṁsa Mādhavadāsajī called Mani back to Malsar and the Master was pleased at the success of his disciple in his first trial. "It was the misdirected sexual urge of youth and the channelling of morbid compulsions and leisure which needed guidance—from an obsession to have the best towards an anxiety of missing it," Shri Yogendra explains tersely.

PUBLICATIONS OF THE YOGA INSTITUTE

THE Institute publishes books on Yoga in pocket edition, in library edition, in English, in Hindi, and in Gujarati, besides the monthly illustrated *Journal*. The following is a recent review in *Tribune* by Prof. O.P. Kahol, of *Yoga Āsanas, Simplified, Yoga Hygiene Simplified etc.* as shown below.**

"There has always been a certain amount of confusion in the public mind about the exact implication of the word 'Yoga' as indeed of all sanskrit terms—and the only available method of getting at the truth in such circumstances is to try by giving various shades of meaning to a word in a variety of context and accept as correct the one, which makes the sense most complete and the reading most coherent. Shri Yogendra seems to have understood the true spirit of Yoga and reveals himself as a master of the theory and practice of this science in the three volumes which jointly make a 'complete whole' on this intriguing subject. The all-round excellence of the author's work—clarity of expression, correctness of idiom, neatness of printing, elegance of get-up, above all scientific exposition of the subject matter—is amply borne out by the fact that 'for the world of the future the official publications of The Yoga Institute have been microfilmed and sealed in the archives of the Crypt of Civilisation, the greatest historical project in the world today' which is to remain inviolate till the year 8113 A.D. These works have been selected by a committee of experts as the world's most authentic sources of knowledge contained in books and so preserved for 6000 years hence by the Oglethorpe University of America through their remarkable scientific projects of the Crypt. That foreigners should be able to assess the objective value of an ancient Hindu science which our own people deride makes two inferences irresistible: that modern Indians have lost all feelings of 'Indianness' and that Hindu sciences have the potency to live in a civilised world not by appealing to patriotic sentiments of Indians but by impressing fair-minded sections of humanity with their intrinsic worth".

"A noteworthy feature of these books is an index appended to each. The mental discipline of the author, a necessary outcome of his physical discipline, permeates every line of his works, making itself felt in coherence of thought, precision of expression and uniformity of literary conventions throughout. These books can serve a useful guide to the young folks at college for developing a sound mental and physical health without the aid of medicine. And they must be read by all teachers and educators engaged in research on youth welfare and recreational planning. They are priced low for the valuable material they incorporate."

** *Yoga Hygiene Simplified* pp. 155 with 21 illustrations, *Yoga Āsanas Simplified* pp. 173 with 27 illustrations, *Haṭhayoga Simplified* pp. 173 with 16 illustrations, *Yoga for Women Simplified*, pp. 189 with 22 illustrations. Rs. 2·00 each.

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EDITORIAL NOTES

Why the Study of Self?

IT has been thought that the *study* of all things is always possible with the aid of senses and the mind. It is also believed that even the study of mind is possible to some extent through the mind itself. But neither the senses nor the mind are capable of comprehending the Self as they are not the knower, the seer. It has, therefore, been rightly said: "How can the knower be known?". Since such knowledge is both essential and difficult, it is regarded as the highest knowledge and Man has striven for it through ages. Because it is realized that till this knowledge—the study of Self—is achieved, all knowledge is incomplete.

To study Self is to study Truth as against ignorance; to study Self is to know the absolute values as against the immediate ones; to study Self is to know the way of peace as against passing attitudes born of emotions and so forth. It is quite natural therefore that the greatest minds of all ages have sought to study the Self through science, metaphysics and religion. But science has failed to study Self because it has not yet located what is Self and what it thought to be Self later proved to be something else and thus the study and search of Self is still unfruitful and continuous. Metaphysics has called Self by many names, and philosophical textbooks are full of descriptions of what is supposed to be Self; differently approached, such studies are still unending. Religion thinks of Self as a lesser category than God, and the study and knowledge of Self is left to dogmatic rituals and prayer.

In Yoga, the process is quite simple and practical. It tries to eliminate what comes in the way of such study of Self and also what obstructs the Self itself from presenting itself in its true form. Such study has therefore much chance of success because it applies itself directly and subjectively. Fr. Lambert's article on SVADHYAYA and its interpretation is therefore welcome as an approach to this problem.

Yogendra Prāṇāyāma-IV

This is a Lesson Plan submitted by Sri Hansraj Yadav, a trained yoga teacher of this Institute, conducting four yoga education centres including the one at Parle College, Bombay.

News and Notes

This small summary of the activities of this Institute is merely an index and does not include the hospital activities which require elaboration.

Statement about ownership and other particulars about newspaper *Journal of The Yoga Institute* to be published in the first issue every year after last day of February.

FORM IV

(See Rule 8)

1. Place of Publication : The Yoga Institute, Santa Cruz, Bombay-55
2. Periodicity of its publication : Monthly
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6. Names and addresses of individuals who own the newspaper and partners of shareholders holding more than one per cent of the total capital. : The Yoga Institute (Registered Society.)

I, Jayadeva Yogendra, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Dated 1-3-63

(Sd). JAYADEVA YOGENDRA
Signature of Publisher

HAṬHAYOGAPRADĪPIKĀ

(*Continued*)

हठस्य प्रथमांगत्वादासनं पूर्वमुच्यते ।
[1]कुर्यात्तदासनं [2]स्थैर्यमारोग्यं [3]चांगलाघवम् ॥१९॥

Āsanas are being described early because they form the first step in Haṭhayoga. These āsanas should be practised as they conform to steadiness, to good health, and to lightness of the body.

NOTE : Why the first step, if the *yama* and *niyama* are accepted? or is it probably that the āsanas being the speciality in the physical, they are the first in Haṭhayoga? Thus, according to the commentator, "*āsana*, *kumbhaka*, symbolic *mudrās* and *nāda-anusandhāna*" constitute the core of Haṭhayoga. Āsana will be chiefly for steadiness and for countering the *rajas* and *tamas* properties as affect the body and the mind respectively. In fact, health is the absence of disease, as disease disturbs harmony of the mind.

How can water in the pot be steady unless the pot itself is steady? The question is: whether by keeping the water steady, the pot becomes steady; or is it that the pot should be steadied to make the water steady? Haṭhayoga believes that since all discipline begins with the body, and since the neophyte is not yet conversant with the mind, the beginning in applied Yoga should be made not from the mind to the body but from the body to the mind. Even Patañjali emphasized this need when defining the purpose of āsana. It is therefore quite natural for Haṭhayoga to ask the student to begin first with the āsana. In Tantra Yoga, *dṛḍhatā* has been referred to as the aim of āsana and *sthiratā* as the aim of *mudrā*. Firmness therefore is the character of physical condition, while steadiness refers to the mental quality. Here *sthairya* refers to both these ; and the Haṭhayogin is asked to begin with āsana as the first practical step in the study of Yoga.

Lightness of the body is experienced only after the body has been purified from toxicity and therefore free from pathogenetic conditions. The lightness referred to here therefore is skeletal and indicates pliancy of the muscular system accruing from the practice of āsanas.

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1. B_3 reads *tat kuryāt*.
2. B_1 and B_2 use *tasmāt* instead of *sthairyam*; B_3 reads *āsanasthairyam*.
3. All three $B_1B_2B_3$ read *cāṅgapāṭavam*.
4. In B_3, this verse 19th here is taken after the next verse and is thus numbered 18.

वसिष्ठाद्यैश्च मुनिभिर्मत्स्येन्द्राद्यैश्च योगिभि: ।
अंगीकृतान्यासनानि कथ्यंते[1] कानिचिन्मया ।।२०।।

Certain āsanas accepted by sages like Vasiṣṭha and by yogis such as Matsyendra are being described by me.

NOTE : According to Brahmānanda, the āsanas described by Vasiṣṭha, Yājñavalkya and others are of a meditative type while those described by Matsyendra, Jālandhara and others are of Haṭhayoga type. The former represent applied metaphysics of Yoga, while the later demonstrate Yoga as an applied science.

The original purpose of āsana was to aid concentration and meditation. The meditative postures thus were few like *siddhāsana*, *padmāsana*, *sukhāsana* etc. When it was found that even to keep the meditative posture "firm and pleasant", it is necessary to discipline the whole body. The education of the physical was then augmented and a large number of cultural postures were supplemented to the original meditative ones. The names of earlier and latter schools of Yoga have therefore been referred to as the sources of haṭhayoga āsanas. The latter includes the former and advocates many cultural postures for physical well-being.

[1] B_3 reads *vakṣyante*.

जानूर्वोरंतरे सम्यक् कृत्वा पादतले उभे ।
ऋजुकाय: समासीन: स्वस्तिकं तत्प्रचक्षते ।।२१।।

When one sits down with the body erect, placing the soles of both the feet between the thigh and the calf properly then it is called Svastikāsana.

NOTE : The commentator rightly suggests *jangho urvoḥ* instead of *jānūrvoḥ*. For a correct description, read *Simple Meditative Postures*, page 69ff. Being an easy pose, this is described first. Probably by a mistake, Pancam Sinh translates "kept both the hands under both the thighs". The verse agrees with that in *Gheraṇḍa*, II. 13. The position of the hands having not been mentioned, many variants have been in practice. Traditionally, the crosshand is symbolic and restful. Althongh many meditative poses have been described, only one may be mastered.

सव्ये दक्षिण गुल्फं तु पृष्ठपार्श्वे नियोजयेत् ।
दक्षिणेऽपि[1] तथा सव्यं गोमुखं गोमुखाकृति[2] ।।२२।।

One should place carefully on the left side of the back the right ankle and the left ankle on the right side of the back, this is Gomukha resembling the appearance of the head of a cow.

NOTE: According to the various Haṭhayoga texts, e.g., *Gheraṇḍasaṁhitā*, II, 16, *Yogayājñavalkyam*, IV, 6 and others and also by tradition, the ankles are usually placed below the waist. So while in the previous posture, the ankles are contrawise in the front, in this posture, they are supposed to be at the back. This is not so comfortable and, therefore, as a meditative pose, its use is doubtful. To symbolize the appearance of the head of a cow, the hands are arranged accordingly although no definite directions are available for the adjustment of the hands. This āsana is not very popular as a meditative one but only as a cultural type.

1. B_3 reads *tu*.
2. B_3 reads *gomukham yathā*.

एकं[1] पादं तथैकस्मिन्विन्यसे[2]दूरुणि[3] स्थितम्[4] ।
इतरस्मिं[5]स्तथा चोरुं[6] वीरासनमितीरितम् ॥२३॥

One foot may be placed down below the thigh which is raised. And the other thigh may be close to the chest. This is called Virāsana.

NOTE: This posture is one of the early meditative ones and is the traditional pose of a warrior attending the royal court. However, there is some confusion about the exact technique involved here. In *Simple Meditative Postures*, three different methods have been suggested. The third procedure is very close to this text. Surprisingly, Pancam Sinh has merely suggested placing of one foot on the other thigh and *vice versa*. The locative *ūruṇi* is perplexing so also *itarasmin*. However, the word *sthitam* is suggestive. The reading *ūrusaṁsthitam* in *Gheraṇḍa Saṁhitā* would be better for practice.

1. B_1 and B_2 have *ekapādam*.
2. B_3 reads *vinyasyet*, while B_1 and B_2 read *vinyasya*.
3. B_3 reads *uruke*, B_1, B_2, P_1 read *ūruṇi*.
4. B_2 has a mistake *saṁśchitaṁ*.
5. B_3, misses anusvāra.
6. B_1 closes the verse here but numbers as usual.

गुदं निःपीड्य गुल्फाभ्यांव्युत्क्रमेण समाहितः ।
कूर्मासनं भवेदेतदिति योगविदो[2] विदुः ॥२४॥

Calmly seated, the anus pressed by the ankles in the inverted order, this becomes Kurmāsana as known to the yogis.

NOTE : Although the pressure of ankles is generally referred to as on the anus, details available from other texts clearly indicate that the same is to be on the entire rectal triangle which is quite likely as the area of the anus is very small. More details are given in *Gheraṇḍasaṁhitā*, II, 32. Some texts differ, while the traditional practice is very complicated as it tries to imitate a tortoise very faithfully.

1. B_3 reads *niyamya*; P_1 and P_2 read *niruddhya*.
1
2. B_3 reads *yogīvido*.

SVĀDHYĀYA

by FR. LAMBERT

SVĀDHYĀYA is one of the five niyamas that make up the second *aṅga* of the Ashtāṅga Yoga. Patañjali refers to it in his *Yoga Sūtras* II, 1, 32 and 44. With tapas and Īśvara-praṇidhāna it constitutes the Kriyāyoga (II, 1), litt. action-towards-Yoga, i.e. preliminary yoga, preparatory to systematic Dhyāna Yoga ; or the Yoga of daily life, in contrast to the Yoga prescribed specially for the time of concentration and contemplation. It is, then, one of the practices Patañjali considers essential for elementary Yoga, and which even the advanced yogi should not wholly dispense with. It is accordingly important to know what svādhyāya is and how to do it.

I. *What is it?* It's etymology offers us *sva* or self, and *adhyāya* or reading, study: meditative reading for oneself. Already it appears different from *śrāvya*, which implies others listening to a loud recitation ; and from *śravaṇa*, which, at least in Advaita ascetic terminology, implies the assistance of the guru. Svādhyāya is meditative reading or recitation by and to and for onself.

What sort of reading, study, recitation? Authors differ pretty much, as is evidenced from the very way in which they translate it in its proper yogic context. To begin with, many include in it the practice of *japa* or prolonged repetition of a mantra, especially the Praṇava ; we find this already in the Yoga-Bhāshya attributed to Vedavyāsa and in the Tattva-Vaiśāradī of Vācaspatimiśra, commenting on the said sūtras (Harvard Oriental Series, vol. 17, pp. 103 sq., 181 sq. ; also pp. 61-2, comment on I, 28). Secondly, many extend it, beyond the reading of "Scriptures" to the study of philosophy or of occult sciences, or of yoga metaphysics, or of the true nature of man, the Self . . . they seem to be anxious to include the subject or the system of their own predilections ; I refrain from giving full references only for fear of overloading. I believe, however, that a searching inquiry reveals Patañjali's mind and Yoga's substance as being definitely more and better specified.

First of all, the practice of *japa*—undoubtedly very effective in many ways, not the least for the various stages of *saṁyama*—is substantially different from that of svādhyāya. Patañjali mentions both of them explicitly and distinctly, and without referring the one to the other. Japa, in Y.S. I, 27-8, is presented as the means to implement Īśvarapraṇidhāna ; svādhyāya, in Y.S. II, 32 (as well as in II, 1), is co-ordinated with tapas and Īśvarapranidhāna, and in II, 44 is said to effect communion with the Īśṭadevatā. Moreover, japa is of a technique and way of impact quite its own. It was encouraging to me to find my views supported in *Gita and Modern Life*, pp. 111-118, 220.

Secondly, from the direct and immediate (I do not refer to immediateness of time or place) purpose and effect Patañjali assigns to svādhyāya, in Y. S. II, 1 (a practice to begin with) and II, 44, it is evident that not any kind of study of any philosophy or other science will do, but such a practice and such a subject as can lead to the goal of Kriyāyoga and to the practical and living realization of the yogi's ideal. If not any kind, then the question is : which kind ?

Proper end and effect specify the nature of the proper means : it is a reading, a recitation (the word 'study' is the least appropriate) of such a kind as makes it a practice of and in the spiritual life, the life of the spirit—not just of the intelligence to increase its stock of (especially if only speculative and abstract) knowledge, even if this be done indirectly for a urther spiritual purpose. In short, it is what is called, in the terminologly of ascetic and mystic theology, "spiritual reading" ; and svādhyāya means this in its most meaningful and efficacious form ; and inspiring reading of an inspiring text in order to inspire one's spirit.

II. *How to do svādhyāya*? which is that most meaningful and efficacious form ? From its nature and purpose, and from what spiritual authors and practitioners of East and West have written and advised on the subject, we summarize sketchily as follows :—

(1) It should be done with the express purpose of finding spiritual food, of making spiritual progress (no study

for mere science, no speculation for mere intellectual advancement). Add a prayer to obtain God's grace to enlighten and stimulate (as the Gāyatrī begs for) ; and make an initial effort to live accordingly, to practice the contents.

(2) Therefore, sufficient space and time, proper rhythm and harmony should be given that the words may move the spirit ; and pausing, and occasionally repeating what actually inspires (without, however, turning it into dhyāna or japa). Read or recite slowly, yet with a maximum of alertness of mind . . . Better than reading only with the eyes is, ordinarily at least, a recitation that is audible to oneself alone (do not annoy others), quietly rythmic and modulated—of which the art is fortunately well known and widespread in India.

(3) A judicious choice of such reading matter is imperative ; and the directions of the guru may be highly advisable. We find good examples of spiritual reading—though in community, which therefore go beyond *svādhyāya* strictly speaking, which is private—in ch. X of Part 1 of Gandhiji's *Autobiography*, referring to Tulasidāsa's *Rāmacaritramānasa* and to the *Bhāgavata* (inspiring in one case, uninspiring in another) ; on the reading of the *Gītā*, ibid. in the Index, and also in his Asram Observances, pp. 32-3.

(4) We venture to add what authors most commonly omit, that, since a calm heart and an alert mind with a minimum of withdrawal from the senses and of concentration are highly desirable for svādhyāya, it is obvious that a few āsanas and prāṇāyāmas could profitably prepare for it. Lanza del Vasto, one of the best inspired and most inspiring Catholic disciples of Gandhiji (who baptized him "Shantidas"), writes in his *Commentary on the Gospel* (French) : "If you want to read the Gospel with fruit, open the book after the morning exercise." He refers to exercises of āsana, prāṇāyāma and dhāranā which he has successfully introduced among "his disciples in France ; and continues : " . . . when you will have succeeded deeply concentrating yourself, open (the Gospel) . . . When the nerves are relaxed, the intellect appeased, the heart enlightened, then you have only to read and let the words resound in

you ; and you shall be penetrated by their meaning, especially if you have prayed . . . "

We may understand better, now, why the Bhagavāna in the *Gītā*, XVII, 15 enumerates svādhyāya among its practices of *sāttvic tapas* in speech : "*sāttvic*" meaning conducive to and in harmony with communion with the "Om, Tat, Sat" (ibid, 23-28), the Absolute Reality, Truth, and Goodness.

YOGENDRA PRĀṆĀYĀMA-IV

by HANS RAJ YADAV

Pupils : Mainly college-going students. *Average Age :* 18 years.
General Aim : Training and control of the respiratory muscles.
Special Aim : To teach Prāṇāyāma-IV in lying down position.
Material and Aid : Special X-Rays.

1. *Testing Previous Efficiency :* Friends, you have learnt two modes of breathing *viz.* Prāṇāyāma-II and III. Show me how well you do these two?

2. *Introduction :* You have come to find how these two methods of breathing *viz.* costal and clavicular are different, and how clavicular breathing is a forced breathing. You have noticed how you keep the abdomen under control when you do your prāṇāyāma practice. Sometimes you have noticed—specially when you lie down—that there also is another type of movement during inhalation and exhalation. Can you say what this movement is? (There is movement of the abdomen.) Yes, but have you noted *when* the abdomen bloats up and *when* it caves in? (With inhalation it bloats up.) The most important muscle in breathing is actually the diaphragm as you see in the x-rays here. (Show the x-rays Figs. 1 onward.) It resembles an open umbrella and when it moves up or the umbrella opens, naturally, the air from the lung is being forced out by pressure. That is why in exhalation the diaphragm ascends and the abdomen caves in. The reverse is the case when you inhale *i.e.* the diaphragm descends and the abdomen protrudes.

3. *Announcement of Aim :* Today we shall learn a practice of breathing where we use more fully the diaphragm. It is termed Yogendra Prāṇāyāma-IV.

4. *Source :* This practice is also known as diaphragmatic or abdominal breathing ; but when done with the counting system—following Yogendra Prāṇāyāma pattern—it gets the institutional name.

5. *Motivation :* (*a*) This practice is not only a good exercise for the lungs but also for the abdominal organs.

There are many persons who have an abdomen that is hard on palpation. Some have too much fat on the abdominal region. Both these types suffer as a result. By exercising the abdomen, surplus fat is reduced, abdominal tension is released, internal organs become freed. This effects digestion and improves elimination. Persons suffering from constipation are benefited. Besides this, the breathing of a person becomes fuller.

(*b*) Moreover proficiency in this Prāṇāyāma helps in mastering important yoga practices like *Uḍḍīyāna Bandha*, *Naulī*, *Śunyaka* prāṇāyāma etc.

6. *Demonstration and Details :* This prāṇāyāma can be done in three stages (i) lying down, (ii) sitting, and (iii) standing. It is easy to do it while lying on your back; first you lie down comfortably with your hands on sides and the feet drawn near to the body by bending the knees. Be relaxed. Next, consciously inhale while simultaneously allowing the abdomen to rise up. Keep the palms of one hand on the abdomen if necessary. Similarly, exhale and feel the abdomen descending down. After acquainting yourself, keep count as you inhale and exhale. See that both the counts are equal. Do the practice five times and allow the counts to remain at five in the beginning.

7. *Performance by the Student and Supervision :* Never use force. Allow the abdomen to protrude a little, but see that by exhalation the abdomen caves in fully. Do not try to draw in the abdomen after exhalation is complete. Do not also allow costal or clavicular breathing during this practice. Be very mindful that, with inhalation the abdomen rises up and with exhalation it goes down.

8. *Reaction and Retrospective Report :* Sometimes we breathe just the reverse way in which case you must tell me where you keep your attention. Do you feel any pain when the abdomen caves in ?

BLACKBOARD SUMMARY

Yogendra Prāṇāyāma-IV ; Diaphragm.
Helps to better digestion and to relieve constipation.

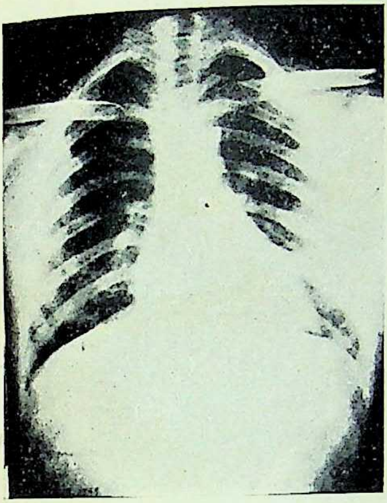

FIG. 1
Height of Inspiration.
Normal breathing.

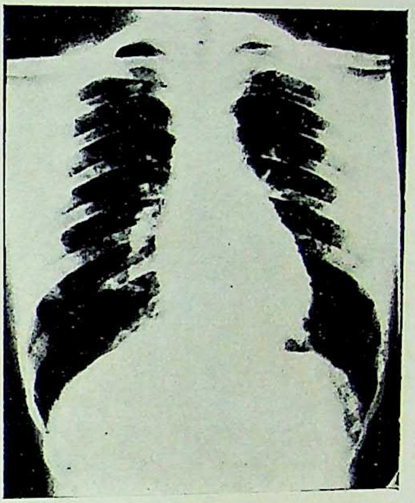

FIG. 2
Height of Inspiration.
Yogendra Prāṇāyāma IV.

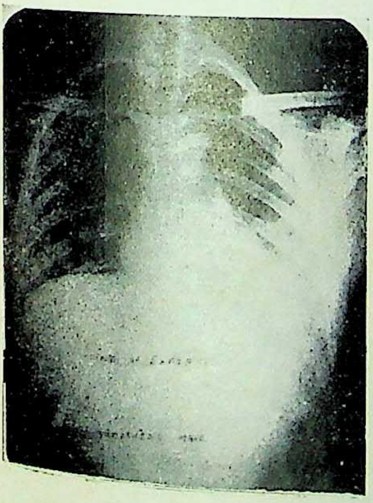

FIG. 3
End of Expiration.
Normal Breathing.

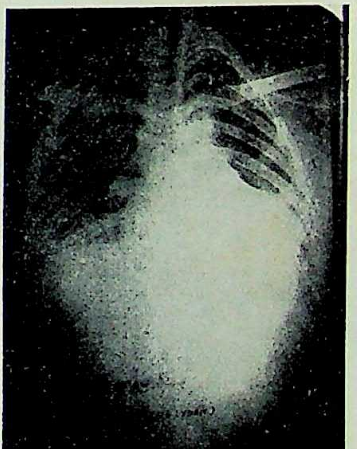

FIG. 4
End of Expiration.
Yogendra Prāṇāyāma IV.

STATISTICAL
THERE IS A CORRECT
BREATHING
WHEN DOING A

Prof. C. N. Vakil, the eminent economist, viewing the "Permanent Poster Exhibition" at The Yoga Institute, Santa Cruz on the concluding day of the "Initiation Course" marking the 45th year Foundation Day of the Institute. From left, Smt. Sita Devi, Shri Yogendraji, Mrs. C. N. Vakil and Prof. C. N. Vakil.

NEWS AND NOTES

WITH the year ending March this year, much work has been in progress at the Institute and its centres from September 1962 as reported earlier.

YOGA EXTENSION SERVICE

The Society for Study of Yoga in Brazil was founded by Mr. Jean P. Bastiou with the help of eminent educationists, scientists, medical men and others. At least three critical articles on Yoga appeared during January in Brazil and one conference was held under the auspices of Flaternidade Branca Rosa Cruz. Dr. V. P. Punnoose completed one year of his Yoga Education Centre by organising a special function. Shri C. G. K. Nair continues his work in Narsingharh and published some topical literature on Yoga vis-a-vis National Emergency. Sri S. V. Shah currently in Calcutta has opened a private centre of Yoga. Sri C. T. Ahuja has continued his work in the new College at Kalyan.

In the city, Sri J. A. Vashi continued with his Yoga Education Centre at Parle, Shri H. R. Yadav at Ruia School, Parle College, a coöperative society hall in Jogeswari and privately in Malad and Mahalaxmi. Sri N. Katare continued with the Arya Samaj, Santa Cruz. Mrs. K. Sedani teaches at A. A. V. Multi-purpose High School; while she and Mrs. D. Chichgar teach at the Sakti Dal. Miss Fonseca taught for some time at the Balika Vidyalaya, Malad while Miss S. Rampure is in charge of the ladies' extension centre at the Institute, besides teaching at the Ruia Hindi High School. Among the new centres started are at the Ahmed Sale Building by Sri Deodhar S. V. and Shri Paranjape G. N., a private one at Bandra by Shri M. E. Menashy, a group of A.C.C. staff in private home at Churchgate, short centres at Arya Samaj by Sri Per Winther, at private homes by Shri N. Rao and Sri D. Shiralkar. Two more centres are likely to be started shortly by Sri T. Shambhunath and Sri Krishnaswamy Iyer. Sri V. J. Borkar has continued teaching in a private home at Malad.

A short "Yoga Initiation Course" conducted by the last batch of teacher-trainees was attended by over seventy persons at the Institute. The course was specially prepared with a view to the urgent needs of the time. A special children's activity was started in the third week of October as a regular feature. A refresher course of about two dozen teachers is being held for twelve days. In response to an invitation of teaching Yoga in Australia about seven teachers have applied to the Extension Service.

A course of "Adult Re-Education" was introduced in September. Besides questionnaires, two sittings of the entire group were also held.

ACADEMY OF TEACHER TRAINING

One new batch was admitted in January this year consisting of seven persons including one lady, one a foreigner. Two persons were rejected after interview, while three others could not be admitted due to administrative difficulties. More attention on study of Indian philosophy and culture is being given and observation work is being intensified. Teachers have been divided into four groups and good results are expected by this division of work.

RESEARCH WORK

The collation of old manuscripts of *Haṭhayogapradīpikā* was continued and parts of the same are being published with critical notes. An x-ray investigation on *khecarī-mudrā* was published while further clinical and laboratory investigations are being studied. A small experiment on change of attitudes through study of Yoga was published recently. The Gujarati translation *Sarala Yoga Āsano* is under print. A very scholarly symposium *Place of Yoga in Modern Life* by eminent scholars is under publication. A plan on "Study Group" was prepared by Sri M. B. Shah. Sri J. A. Vashi prepared statistics about his centre with a view to show the physical improvements accruing, while Shri S. S. Nadkarni contributed an article *Applied Research in Yoga* in the *Gujarat Research Society Journal*.

CULTURAL ACTIVITIES

All the three pocket editions were reprinted in their ninth and tenth editions. The *Journal of The Yoga Institute* has appeared regularly as a monthly. *The Extension News-*

letters have been coming out as scheduled. Three articles on Yoga and Health were prepared by teacher-trainee Sri C. N. Dave and got published in health periodicals, while three articles from Prof. Satya Pal, Shri Vijayadev, Sri Dada appeared in the *caritra aṅk* of *Vynkateśvara Samācāra*, an article "Ancient and Modern Yoga" appeared in *Divya Shakti*.

Review of work of the Parle College Centre appeared in *Parle College Journal*, appreciation of the journal came from the Finance Minister, Shri Morarji Desai, the late Dr. Subbaroyon, Governor of Maharashtra, Deputy Minister, Information and Broadcasting, and several others. The new work *Sarala Yoga Sādhanā* was reviewed in the *Nava Bharat Times*, *Viswesvarananda Vedic Research Institute Journal*, *Pratap*, *Hindu* etc., while the journal was reviewed in *Cikitsa Jagat*, and *Prerana* etc. All the available publications were selected for display at the Frankfürt Book Fair, and the International Book Fair, U.S.A. The following remark by Dr. D. S. Raju, Deputy Minister for Health, Government of India is one of the many appreciative comments of work being done at the Institute: "I am happy to go round The Yoga Institute, and listen to the discourse of the founder of the Institute on some of the aspects of the yoga system of treatment of diseases. There is a lot of potential wealth in this system which should be brought out and made available to the public of our country. The aim is apparently to rehabilitate the whole person, physically, mentally and spiritually. I am sorry to note that all the progress and development is held up for want of finances."

Amongst those visiting the Institute were : Dr. Mrs. Soundarama Ramachandran, Deputy Minister of Education, Government of India; Smt. Kamaladevi Chattopadhyaya, Dr. Indra Sen as members of Government of India Committee to assist Institutes of Higher Education; Prof. C. N. Vakil; Dr. D. S. Raju, Union Deputy Minister of Health; Shri Radha Raman, former M.P.; Shri Maliah U., M.P.; Sri M. M. Haq, M.P.; Justice Abhyankar. Sri A. B. Nair, Chairman, P. T. I.; Sri S. Ramakrishnan, Director Bharatiya Vidya Bhavan; Sri G. R. Valunjkar former Educational Adviser, Government of India; Sri D. N. Marshal, Librarian, University of Bombay; Mrs. Trilokekar, Inspectress of Education;

Principals S. K. Lal, G. V. Ketkar, Fr. Fonseca and Drs. T. P. Vyas, Jt. Secretary, Diabetic Association, K. P. Gangar, R. Venkatraman, S. Dave and others. Amongst the yogis and spiritual workers, yogi A. Perraju Sarma of Rajahmundry; S. Jadhav, Sangamnerkar, Sai Mirchandani and others visited the Institute. From foreign countries came Rev. H. M. Enomiya Lassall, S. J. and scholar of Zen Buddhism from Japan; A. Lees, educational officer from U.K.; Prof. Steven Darian of U.S.A.; H. Rambod of Pretoria; Annanov Sevitov Mary Ann Patrick of U.S.A.; C. H. Simpson of Cornwall, U.K.; Fred Tallender of West Indies, Margot Deutsch of West Germany; Johan Bergh of Norway; N. J. Nixon of London; besides Mimi Remoe of Norway, and Mr. and Mrs. Gita Obel from S. Africa who stayed a short while at the Institute.

Special programmes were held in the city and at the Institute on Vijayadasami day, on Children's day, on Founder's birthday, on the occasion of National Emergency programme, on opening and concluding day of the "Initiation Course", opening and conclusion of Sri Krishna Yogadhama centre, Indo-American Society programme, G.P.O. staff function, besides social gatherings at Vihar lake—side cottage, etc. The following lecturers spoke during these functions and other occasions: Shri Yogendrajī, Prof. C. N. Vakil, Dr. S. V. Kale, Sri Mahesh Kaul, Sardar Gurubaxsingh, Sri M. B. Shah, Dr. Arvind Apte, Shri Vijayadev, Sri S. V. Sathaye, Sri S. G. Mulay, Sri Krishnaswamy Iyer, Sri V. J. Borkar, Sri M. E. Menashy and others.

The Registrar, Shri Vijayadev met Dr. Radhakrishnan, the President of India; Sri Morarji Desai; the Maharajkumar Jaychamraj Wadiyar; Dr. Sushila Nayyar; Sri Kannamwar, Chief Minister and Smt. V. L. Pandit, Governor of Maharastra State, Sri K. K. Shah, Sri J. P. Narain and others. Contact was also made of members of the Committee of Cultural Freedom during their All-India meet as well of the Vice-Chancellors during the Inter-University meet in Bombay.

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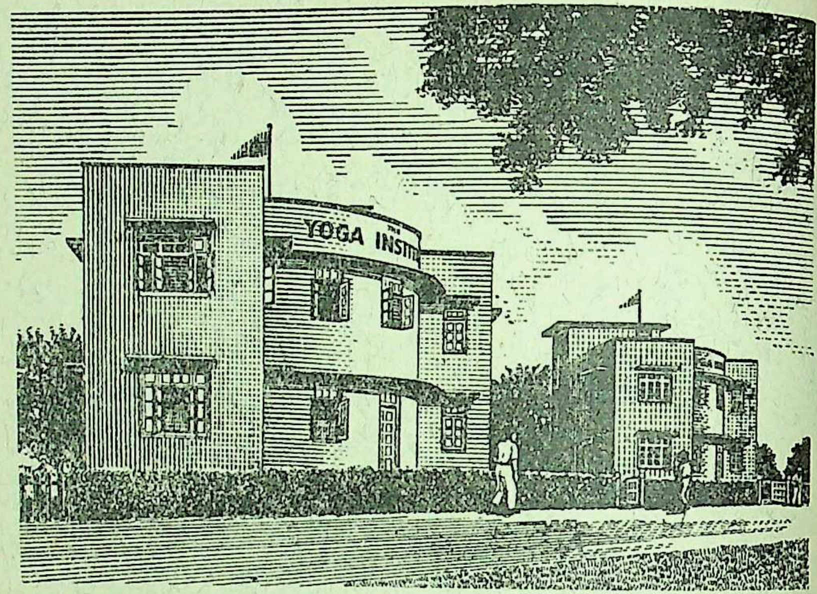

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YOGA

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EDITORIAL NOTES

Yoga as Re-education

SINCE Yoga was introduced as a system of education by The Yoga Institute some decade ago, it has taken firm root at the educational level. The State appreciated and approved this programme. The Academy of Yoga was thus converted some five years ago as a special Teachers Training Institute of Yoga. Under this scheme hundreds of yoga teachers, both men and women, from India and abroad have since been trained to impart Yoga as an educational method for health of the body and mind.

What with many yoga centres conducted by these yoga teachers, it is now possible to receive yoga education as imparted at this Institute in colleges, schools and social institutions. Such yoga centres are now functioning in various parts of India and even outside. The demand for such trained teachers is on the increase but the cadre has yet to meet the need of tested yoga teachers after their field-work of over two years. Only then can the trusted teachers be deputed out of India for conducting permanent centres.

In the wake of integrated yoga education many new avenues opened up for the application of Yoga. For example, it is only lately that Shri Mahesh Kaul, the well-known intellectual film director, posed a new problem. Persons with all their higher university education were found to be very unhappy and so were those possessed of all means requisite for worldly happiness. It is evident that they are wanting in something, and that is the need for some form of re-education to make their education and possessions meaningful and to make them live more fully. Shri Kaul wanted the Institute to tackle this problem.

On the basis of our past experience, the Institute started thinking in terms of adult re-education. Persons interested in such programme were publicly invited through the press and various sittings were held, attended by many important sincere persons belonging to all professions and creeds. It was also considered whether it is feasible to apply yoga way of life as a process of adult re-education. A questionnaire probing the private and less known life of the individual was prepared and circularized. The replies were to be Yes/No only. From the data collected, it would appear that a majority of people do feel unhappy ; they also regard themselves as not well-educated in the true sense of the word—although highly qualified ; they are mostly frustrated with the conditions of life they are facing ; a majority of them would prefer a community life free from vexations where the social interrelatedness could be genuine and deep ; and they are therefore interested in the study of any technique and way of life that would help them to integrate themselves so that they could be happy with their life and be at peace.

An article outlining such an objective—YOGA AS RE-EDUCATION—by one of the members of the re-education group, Shri M. B. Shah, B.A., LL.B., *śatāvadhānī* and a yoga teacher of this Institute, is to be found elsewhere. Persons holding similar views may contact the Institute so that the programme of re-education may have the advantage of all shades of opinions.

Faith in Yoga

Unless a man has varied and contrasting experiences, he is not in a position to evaluate a subject properly. Personal experience has somehow become the touchstone of judgement-values. People who take to Yoga study merely as a curiosity or with high hopes often meet with incidents as related by Clive Lopez. Discrimination can arise only after careful comparison, but the modern man in a hurry has a little time to give thought to such critical examination; and he therefore hurries from one thing to another. For the practice of Yoga, patience and faith are essential, and the personal story in RETURN TO YOGA is a graphic account of an enterprizing mind in search of integrated health.

पद्मासनं तु संस्थाप्य[1] जानूर्वोरंतरे करौ ।
निवेश्य[2] भूमौ संस्थाप्य व्योमस्थं[3] कुक्कुटासनम् ।।२५।।

Establishing oneself in the padmāsana posture, resting the hands on the floor having pushed them through the (slits between the) calves and the thighs, raising oneself up is Kukkuṭāsana.

NOTE: According to Gheraṇḍa the *kūrpara* may be used. "Resting on the hands" really means standing on the palms with the fingers spread out like the claws of a cock. Tradition has two other variants (i) the simple lift of the padmāsana without passing the hands through the slits of the calves and the thighs popularly called Lolāsana, Dolāsana, Utthitapadmāsana etc. and (ii) when the body is rested on the elbows.

1. B_3 has a reading *saṁyojya*.
2. B_1 and B_2 read *niviśya*.
3. *Vyomasthī* is the reading of B_3.

कुक्कुटासनबंधस्थो[1] दोर्भ्यां संबध्य कंधराम् ।
भवेत्कूर्मवदुत्तानं[2] एतदुत्तानकूर्मकम्[3] ।।२६।।

Having assumed the lock in Kukkuṭāsana and having connected the two hands with the neck, one may lie supine like the tortoise. This is Uttānakurma.

NOTE: As usual, there are different interpretations in modern literature about the above description. In fact, a manuscript names the posture as Uttānakukkuṭa. *Gheraṇḍa Saṁhitā*, II. 33 is more suggestive.

In trying to imitate animals and birds in the evolution of postures, many acrobatic elements have entered the practice of Haṭhayoga. Such postures represent only the exaggerated extremes and should be treated as redundant by the earnest students of Yoga. It is quite likely that they came in at a much later date; and a number of them have permeated even the sphere of Hindu erotics where references to eighty-four asanas is very common.

Unless it is proved by necessary research, that such postures are endowed with special physical or other benefits, their use should be precluded to avoid misadventure and harm.

1. Both B1 and B2 read ₒ*bandhastu.*
2. P1 and P2 drop the anusvāra.
3. B3 reads uttānakukkuṭam.

[1]पादां[2]गुष्ठौ तु [3]पाणिभ्यां गृहीत्वा श्रवणावधि ।
धनुरा[4]कर्षणं कुर्याद्धनुरासन[5]मुच्यते ।।२७।।

Having caught the toes (of the feet) with (the fingers of) the hands till they reach the ears one should draw the same as if it were a bow. This is called Dhanurāsana.

NOTE: *Gheraṇḍa Saṁhitā* describes the posture differently. Refer *Yoga Personal Hygiene*, Vol. II, pp. 137n. The commentator rightly suggests that 'the two hands have to be used differently: holding the toes of one leg and spreading the same on the floor, and holding the toes of another leg and bringing it close to the ears'. The *dhanurvakrāsana* with anterior stretch symbolizes the curve of a bow, while the posterior stretch known as *dhanurāsana* symbolizes the pull of an arrow.

1· B1 and B2 have a *atha dhanurāsana* before the stanza.
2· These are minor mistakes *aṅguṣṭau* in B3 and *paṇibhyām* in *B2*.
3 Ibid.
4. B3, uses *saṁkarṣaṅam.*
5. B3 has *īritam.*

वामोरुमूलार्पितदक्षपादं [1]जानोर्बहिर्वेष्टितवामपादम् ।।
प्रगृह्य तिष्ठेत्परि[2]वर्तितांगः [3]श्रीमत्स्यनाथोदितमासनं स्यात् ।।२८।।

Having placed at the root of the left thigh the right foot (holding the same with the left hand fingers from behind the back), again locking the left foot against the right knee, one should hold the toes of the left leg with the right hand fingers (levered against the left knee) twisting oneself in the process. This will be matsyendrāsana, the posture after Śri Matsyendra Nātha.

NOTE: The description of Matsyendra āsana in *Gheraṇḍa Saṁhitā* is quite different. The translation of Pancam Sinh is also puzzling on this verse. The above verse agrees with *Yoga Personal Hygiene*, Vol. II, pp. 132ff. for both ardha-matsyendra and matsyendrāsana.

The use of the feet above or below the thighs alternately determines the use of the posture. The later being easy has become popular although it is not traditional.

1. A stop precedes this word in B_1 and B_2. Both these also read *jānvo*.
2. Queerly, while B_1 reads *parivarjita*, B_2 reads *parivartita*.
3. Śri does not occur in B_3, but the name is Matsyendranātha.

मत्स्येंद्रपीठं जठरप्रदीप्तिं[1] प्रचंडरूङ्मंडलखंडनास्त्रम्[2] ।
अभ्यासतः कुंडलिनीप्रबोधं[3] दंडस्थिरत्वं[4] च ददाति पुंसाम्[5] ।।२९।।

Matsyendra-pose ensures people, stimulation of the gastric region, provides a means of conquering many types of diseases, and by its practice the awakening of the Kuṇḍalinī becomes possible, while it also contributes to steadiness of the spine.

NOTE: The benefits of Matsyendrāsana have not been exaggerated, as one may find by referring to *Yoga Physical Education*, page, 149ff. and *Yoga Personal Hygiene*, p. 132 ff. etc. By the reading *candrasthiratvam*, the commentator would interpret the loss of nectar from a symbolic centre above the palate. However, since the benefits of Ardhamatsyendrāsana and Matsyendrāsana to correcting the deformities of the spine are great we prefer the above reading. The lateral twists of the spine are uniform to both, besides intra-abdominal compressions, and the poses are occasionally applied for alternating the breathing from *sūrya* to *candra* and vice versâ.

1. B_3 reads *jvalanapradīptam*. B_1 and B_2, read *pradīptam*.
2. P_1 and P_2, read *rugmaṇḍala* etc.
3. B_3 has an error *kuḍalinī*.
4. All other Mss. except B_3 read *candrasthiratvam*. B_2 reads *śchiratvam*.
5. B_3 has *puṁsa*.

प्रसार्य[1] पादौ भुवि दंडरुपौ दोर्भ्या[2] पदाग्रद्वितयं[3] गृहीत्वा ।
जानूपरिन्यस्तललाटदेशोऽभ्यसेदिदं[4] पश्चिमतानमाहुः ।।३०।।

Having stretched the feet on the ground, straight like a stick, having caught the region round the two big toes, and having placed the forehead on the knee, one should practice (carefully) this, known as Paścimatānam.

NOTE: Paścimottāna as mentioned by *Gheraṇḍa* but Ugrāsana by *Śiva Saṁhitī* is recommended to be done by keeping the legs together, fixed to the floor, so that the knees should not rise above the floor, and the toes are to be held by the forefingers. For laboratory details on this āsana, refer *Yoga*, Vol. IV, 26-28. The position of the elbows is very important, if maximum stretching of the spine is to be obtained since maximal posteror stretch of the spine is the objective.

1. The initial *atha paścimatānam* occurs in B1 and B2.
2. B3 reads *dvābhyām karābhyam.*
3. B3 reads *dvitīyam.*
4. P1, P2, and P3 read *vasedidam,* while B3 has a mistake in *anyasedidam.*

इति पश्चिमतानमासनाख्यं[1] पवनं पश्चिमवाहिनं करोति ।
उदयं जठरानलस्य कुर्यादुदरे कार्श्यमरोगतां[2] च पुंसाम् ॥३१॥

This posterior stretch—so named—makes for nervous impulses to flow posteriorly. It ensures stimulation of digestive juices and induces reduction of waist region and freedom from disease.

NOTE: The intra-abdominal compression, the maximum stretch of the spine more than the 'Hanfling method' etc. have been dealt with in *Yoga Physical Education* and other books. The commentator prefers *agryam* and refers to this posture being the chief.

Clinical researches at the Institute leave no doubt about the many benefits that accrue from the calculated application of paścimottānāsana.

1. B1 has a stop after this. B3 reads *āgynyam,* while P1, P2, and P3 read *agryam.*
2. B1 and B2 read *arogatā.*

[1]धराम[2]वष्टभ्य [3]करद्वयेन तत्कूर्[4]परस्थापितनाभिपार्श्वे[5] ।
[6]तच्चासने दंडवदुत्थितः[7] [8]खे [9]मयूरमेतत्प्रवदंति [10]पीठं ॥३२॥

Having taken the support of the floor with the palms of the hand and having placed his elbows near the navel region when he reaches such a position, he should raise himself in the air like a stick. This they call Mayūra pose.

NOTE : Is there a difference in techniques of execution in *Gheraṇḍa* by his suggesting first to rest on the abdominal region on the elbow and then in that raised condition further to raise oneself horizontally like a stick? It imitates the peacock; and its practice is limited to specific purpose as an adjunct to certain kriyās.

1. B_1 and B_2 begin with *atha mayūrāsana*.
2. There is a misprint in P_1 *avasthabhya*.
3. B_3 adds *pūram karābhyām*.
4. B_3 reads *kūrpare*.
5. B_3, P_1, P_2 and P_3 read *pārśvaḥ*.
6. B_1, B_2, P_1, P_2, and P_3 read *uccāsano*.
7. B_1, and B_2, read *utthitasya*. A stop follows this in B_1.
8. *Khe* is not found in other manuscripts, though the commentator uses it.
9. B_1, B_2, and P_2 use *Māyūram*.
10. B_3 uses *santaḥ*.

हरति [1]सकलरोगानाशु [2]गुल्मोदरादी––
[3]नभिभवति [4]च दोषाना[5]सनं श्री मयूरम् ।।
वहु कदशनभुक्तं भस्म कुर्यादशे[6]षं
जनयति जठराग्नि जारयेत्कालकूटम् ।।३३।।

Śrī Mayūra Āsana removes all the diseases quickly—especially those of the spleen, the stomach etc. as also the disharmonies of the humours. It digests excessive and unwholesome food thoroughly which may have been taken. It increases digestive secretions and destroys deadly poison.

NOTE: We meet here with the hyperbole in the statement of Mayūrāsana being a panacea and its power to destroy *kālakūṭa* poison. One does not know whether *bhavati vigatadoṣam* has been corrupted in the reading *abhavati kapha doṣa* etc. in B_1 and B_2. The excessive intra-abdominal compression is likely to have strong physiological effects on some of the internal organs in the region of the abdomen. Its practice is contraindicated in many persons.

1. B_1 and B_2 read *sarva*.
2. B_3 has a mistake in its reading *āsa*.
3. B_1 and B_2 read *abhavati*.
4. B_1 and B_2 read *kaphadoṣā*.
5. B_1 and B_2 read *āsana*.
6. B_1 and B_2 read *aśiṣṭam*.

YOGA AND RE-EDUCATION

by M. B. SHAH

Sā vidyā yā vimuktaye.

(Knowledge is that which liberates.)

In ancient India, while leaving the Alma Mater, the Guru used to give a parting-Mantra to his pupil as a token of his completion of the studies. It was like this: "The four quarters of the world lie before me, and I am the Lord of creation. I am the maker, and to this clay I will give what form I please. For this is mindless matter and I who have mind am able to give form to the mindless."

The aforesaid ideal of education and the Mantra will show that education cannot be dissociated from life and philosophy.

The ideal of education will ultimately hinge on the sort of philosophy a man or a society has. And, in the last analysis, a philosophy is nothing but the picture a man or society has regarding the nature of the Universe and the man's place in it and the inter-relation between the man and universe.

In ancient India, the whole system of education was based on the philosophical theory that man is an integral part of the universe and he has to live in harmony with the universe and that the nature is his friend and not the foe. That is why all our ancient universities were located in *aranyakas* where raw nature was functioning both as a teacher as well as an invigorating force and a source of joy where education was a natural pursuit rather than a laborious task. It means that the cradle or pivot of our civilization and culture was the forest and not the factory. The ideal of education in such a civilization was the production of whole and integrated man to which the practice of Dr. Jeckyll and Mr. Hyde was abhorrent. In such a system of education, the Shishya was the Vidyarthi and Antevasi of the Guru, where a pupil was not loaded with useless informations but who was taught the key to gain knowledge and whose character was developed sound like a rock and as pure as a crystal; where the pupil was made Balistha (strong), Arudhastha (resolute) and Asishta (disciplined).

However, that ancient society has been disrupted by the impact of science and modern technology and a too crude utilitarian pragmatic philosophy of life. The present age is an age of confusion. Our civilization, both East and West, has lost its moorings. In his quest for knowledge and happiness, man has forgotten what he is and has fallen into a blind alley. So our modern education has also been undergoing the same process of confusion and disintegration where neither the educators nor the pupils know what they really want out of education. Our universities instead of being the centres of true learning and producing good and cultured men, universal in mind and integrated in spirit, full of vigour, love and joy, have been working like so many factories producing the truncated personalities of "Economic man", "Mass man", and "Power man" who is let loose in the world at large like a carnivorous beast of prey upon his fellow men and upon the forces of nature in his search for aggrandisements of so-called material wealth which he himself cannot use and enjoy. He understands that the dictum of life is not "Right is might" but "Might is right". It is no wonder that such a society leads to *Pralaya* (destruction) instead of *Sarjana* (creation). It is not *Gita* but the crude version "Wealth of Nations" which rules the world to-day.

The problem of "Re-education" will, therefore, ultimately, hinge on the reconstruction of our philosophy of life. And, no modern philosophy can ignore the tremendous advance of science and technology. Hence, ultimately, the modern philosophy will have somehow to reconcile the science and self-realization.

For that purpose, a Renaissance in all the aspects of life in India is the most urgent necessity.

In the course of our hoary past, we have collected much rubbish in our philosophy as well as other disciplines of knowledge, habits and thinking processes. They have got to be revised and put on the fire of objective and subjective experiences and whatever may be found not to be true gold will have to be allowed to be burnt to ashes.

Yajnavalkya, Manu, Patanjali, Krishna, Mahavir, Buddha, Vivekanand, Mahatma Gandhi, Tagore, M. N. Roy and such other eminent persons did such jobs from time to time. However, in order to be kept clean, a room has got to be swept every day. So also our thought systems, values of life and individual and social habits and social fabric in general. At present Vinoba Bhave and Shri Yogendra in their own ways have been doing such stupendous jobs.

The present education which is imparted in our schools and colleges is based on wrong concepts of life. As a matter of fact, if we deeply analyse the basic concepts behind our present day educational system, there are no seriously thought-out and finalized concepts at all. The present education imparted in our schools and colleges is mainly oriented towards information-stuffing and partly and incidentally inclined towards intelligence development. True to our Mass-age, it is also a steam-roller type of education where no heed is paid to the subtle differences in men's make-ups and personalities; and, in the true military fashion, it tries to uniformize and shape into one all the different flowers which are offered in its crushing machinery. The present education is not only lop-sided, it is also inhuman. If Gokhale, Tilak, Vivekanand, Mahatma Gandhi, Tagore and Shri Yogendra are there, it is in spite of the present education and not because of it.

Then in the programme of re-education, we will have to take into account the philosophical reorientation of our philosophy which will integrate science and Self into a fine harmony and out of which shall be created a code of conduct which will be rooted in reason, knowledge and science and which will be practicable in day-to-day life. For that purpose, the goal of man's life will have to be re-defined and on the proper definition of man and his goal, certain value-judgements will have to be established in order to follow, practice and attain those goals. Once that is done, it will not be difficult for the human-intelligence to find out the nature of re-education programme which will be necessary to inculcate those value-judgements in the character of man. Once that is done, proper institutional form will have to be devised in order to impart that re-education.

To my mind, Ramakrishna Paramahamsa in his informal way and Gandhiji and Tagore in their own ways tried to re-educate the people in the forms of Nai Talim (Basic Education) and Vishwa Barati, Shantiniketan and Shriniketan. Shri Yogendraji inspired by the same spirit has also been devoting his life in the same search.

Having a little of experience of The Yoga Institute, I personally feel that much has to be done by it for the ideal it has undertaken to achieve. Possibly, it may have to overhaul its present set-up and create a new programme to achieve its aim of raising man from ignoble to noble and turning out of its portals men of culture, goodness, love and devotion who are at the same time exuberant with zest for life and service to mankind.

I personally feel that the present efforts of The Yoga Institute are only the beginning of that great programme. In case, The Yoga Institute, proposes to create a new spirit in this country and irradiate it to the entire mankind, it will have to create a self-sustained Residential University wherein the Guru and Shishya will be in each other's *sannidhya* (company) and both will be *antevasi* (living together), where a pupil will be taught the art and craft of self-sufficiency and simplicity of life, where he will find a new way of logical and scientific thinking; where his curiosity and imagination and emotional life will be given new purposeful wings to soar high in heaven; where his mind will not be stuffed with useless informations ; where the definition of success will not be allowed to be seventy per cent failure as is done in our present education ; where his character will be sound and his mind steady and controlled and he will be the master of his senses and self; where his mind will give what mould it desires to give to the mindless; where he will not be a truncated personality but it will be whole and integrated one and there will be a complete harmony and joy in his life, and where he will be a very useful unit of society helping it in its woes and worries and sharing its joys; wherein spirit of spiritual brotherhood will be prevailing; and lastly wherein all will be evolving in search of the summum bonum of life.

(*Continued from page 146*)

of my body and mind . I did my practice with great attention ; together with this I worked up a diet and kept a strict, real strict, check on my emotions. I analysed my entire emotional life in a very private diary. I examined their cause, their results and how they can be overcome. I compared the result with my aim in life—they were totally different. At first I found it extremely difficult to keep my mind clear of worries and imaginary diseases and to create a positive, optimistic way of thinking; but later after six months of continuous and faithful practice together with an attempt to check my emotions throughout, I felt real stable health. I do not expect a beginner like me to be completely unattached during such emotional occasions but I do believe that he can to some extent "buffer" or lessen the terrible impact which these emotions have on our nervous and digestive systems. All those evil gifts of neurotics—insomnia, nervous constipation, stammering and inferiority complex were cast away slowly. Profuse perspiration was cut down to 85%. Steadily I was reaping a bumper harvest of the gifts of good health. Though I did not expect any results short of two years, even after seven months of continuous faithful practice, I am improving day by day.

It is always good to listen to and have faith in your *Guru* if you are young and inexperienced than to ignore your teacher and start experimenting on your own. Of course, experience is the best teacher but not when it involves one's health ; besides can't we profit from another's experience ?

GENESIS OF MODERN YOGA

by SHRI VIJAYADEV

ONE day about midsummer in the year 1918, a middle-aged Brahmin Police Inspector in the district town of Bulsar was found seriously ill. His face was swollen and his eyes were bloodshot red and dazed. It all happened so suddenly in a few hours that nothing could explain the malady. As the family sat in a semi-circle round his bed, the country physicians were all there including the medical officer. Consulting among themselves, they pronounced him to be beyond human help.

Behind the inspector's bushy mustachioes, his lips moved impotently —no sound came from his swollen throat. He was suffering from an acute attack of what may now be surmised to have been anything from septic sore throat, diphtheria, hypertension to thrombosis. To relieve his agonizing pain —the clenched fist and taunt body to wit—they decided to give him a doze of morphia. They expected it to carry him through the night and at 9 p.m. he appeared resting quietly except for heavy and laboured breathing.

As a last resort, however, his relations came hurriedly to seek the aid of Shri Yogendra who had just returned to live with his father after completing his yoga studies at the feet of the centenarian Master Paramahamsa Madhavadasaji of Malsar. While not professing to be possessed of any mystic powers, Shri Yogendra agreed to visit the dying man even at the dead of night.

As Shri Yogendra entered the patient's room and sat down on a rustic couch, he had an intuitive feeling that the man could be made to live. He surveyed the patient for a few minutes and walked off to the next room and occupied a swing. A few minutes later, he called out to the patient by his name quite unconcerned about the sedative and in spite of his lying in a semicomatose state. To the surprise of all present—some medical men were also still sitting there—the patient opened his eyes and sat up feebly. At the next call, like a somnambulist, he even rose from the bed and staggered into the room where Shri Yogendra was and sat down near him on the floor.

Shri Yogendra's question: "How are you?" was answered with just a nod and a struggle for speech which could not break through the swollen throat. "Come and see me at my place tomorrow morning", said Shri Yogendra, while leaving the patient and the family quite perplexed.

The next day morning, the police inspector mustered enough strength to get in a buggy and reached the place where Shri Yogendra lived. To Shri Yogendra, there was no surprise for he expected the patient to be able to carry out his directions. In the small one-man room, the patient was made to lie on a mat and was put through certain yoga practices which seemed to him quite simple but left him surprised. After an hour, he left for his place. Many such visits were to follow as the patient was pulled back from the jaws of death with nothing more than just such visits for a week. By then, he was normal and resumed his duties. This incident had an impact on the mind of the local populace who as usual quoted it as a miracle.

Nine years later, after Shri Yogendra had returned from his American tour, an officious gentleman was found enquiring about him referring to the decade-old incident about saving his life. He had been upgraded and was enjoying a high post in another district. He had come to know that Shri Yogendra has returned to India and was anxious to pay his respects. He narrated the acts as he remembered them and tears ran down his eyes when he bent down his head in obeisance.

Those at the Institute discussed this mystery for days. When Shri Yogendra was approached for explanation, his answer proved more symbolic than otherwise. He said, "that due to the confusion which occurred during the fast tempo of imbalance in homeostasis, the patient apparently lost his personality control and became incapacitated to offer adequate accommodation for protective measures to overcome the crisis. Morphia deprived him of the initiative. These effects had to be removed. I did nothing but to supply that which was lacking and fill the gap till the imbalance was righted. There is no mystery and no miracle in such simple things."

RETURN TO YOGA

by CLIVE LOPEZ

It is due to nothing else other than my patience and consistent faith in Yoga that makes it possible for me to record such a personal experience.

I was a twenty-four hour, over-health-conscious lad, well known by my friends as a daring experimenter of physical culture. I was a keen enthusiast of American weight-training right from the tender age of ten. I can say that I used to experience an intermittent but unstable ebb and flow in general health upto the age of seventeen. There, however, was no improvement in my nervous habits. The perspiration, nervousness, stammering, inferiority-complex and introvertism for ever continued. Being young, nature was kind enough to shield me against any permanent major disaster. I experimented both, very wisely and foolishly—I tried many systems of physical culture on the same body—even tried Isometrics, yet I was the one who suffered from more ailments than even those who never ever heard of physical culture.

I suffered from a most pathetic disease of continuous and profuse perspiration on the palms of my hands—the water used to flow down the elbows onto the floor. I was in an embarrassed situation—when some called me a neurotic. Then there used to be a clamping pressure on the back of my head whenever engaged in lone pessimistic thinking which I now regard as futile. I was a selfish introvert. When I entered the seventeenth year of my frustrated life, the most dominating of my emotions was fierce temper, followed by fights which usually used to end up in a pulsating mass of human flesh lying tired on the bed—just like a squeezed orange. Uncontrolled temper resulted in permanent instability of the mind which in turn resulted in acute insomnia —the free gift to all neurotics.

Time passed; then I heard about The Yoga Institute and thought I would try it for all it's worth. I gave up weight-lifting. Though I was a patient fit for the Yoga clinic, I was determined to get the same results from the yoga Extension Service. After two months of continuous practice, I did not achieve anything capable of making any impression on a graph record, though I thought I was only imagining a slight improvement internally. But that was all, and none of my nerotic habits left me. I was completely subdued by them. I left Yoga.

Then an idea struck me : I thought that I would develop the internal organs through Yoga and the physique through weights. I put immediately to work my new formula. For the first four days I felt wonderful and slept like a log ; then before the week was out, I had a feeling that I was a victim to a conflict within my muscular body. At night I tossed about restlessly. Still, I had a notion that I might finally adapt myself. This was not to be for the conflict persisted even after discontinuing this foolish combination. I could explain the action thus : Yoga was tending to stretch the body while the weights were on the contrary on the contracting side. I got up not less than half a dozen times at night. To add to this, I was getting constipated.

After a month, I visited my Doctor and took a course of 60 injections : Calcium gluconate in the vein and B complex in the muscles. Besides this, I took sedative drugs like Phenobarbitone, Ergotamine, Belladonna, etc. Multivitamin and salt tablets were administered internally. This had some effect, but when I used to think of these diseases they used to reappear on the spot. To put it simply : 90% of my diseases existed only in my mind. It was useless and still I suffered from insomnia, constipation and all the ailments mentioned earlier.

Then came the turning point. I was reinvigorated with this decision and made up my mind to retake to Yoga education. This time, I was armed with patience and faith. I knew that my body had to be cured of all my nervous diseases before even feeling a slight improvement elsewhere. I was prepared to practise Yoga for two years continuously without an eye on any results. This is because I realised the state

(*See page 142*)

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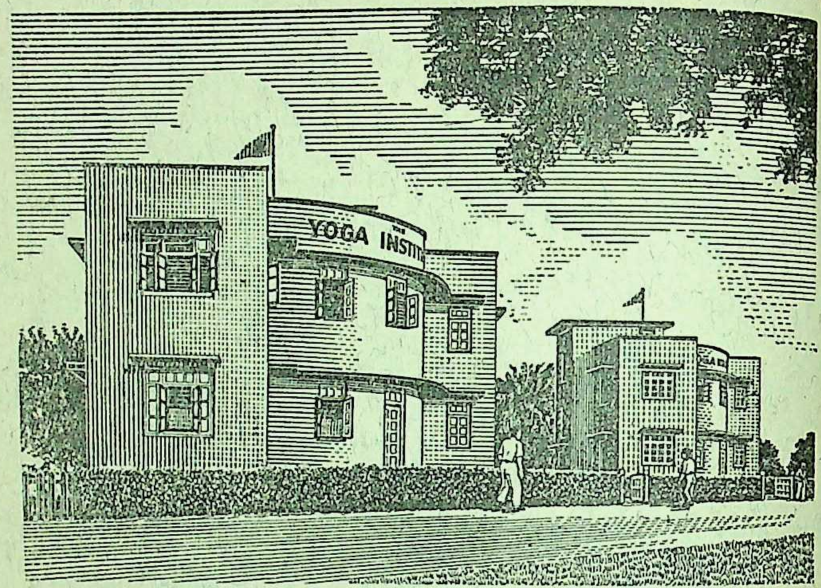

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With the foundation of The Yoga Institute in 1918 by Shri Yogendra, the first yoga psychosomatic hospital was pioneered by this oldest institute of scientific Yoga in India. For the first two years at Versova, three beds were provided for this project where 65% successful cures were recorded. In America, at Harriman, during the next four years, with twenty beds, 58% success was registered. During the last three decades nearly 3000 cases treated have shown that 74% cases have been successful. The demand for admission at this unique hospital for refractory cases is continually increasing. At present, the Institute at Santa Cruz, Bombay has provision for twelve beds. The patients come not only from all parts of India but also from many foreign countries.

THE YOGA INSTITUTE Santa Cruz BOMBAY 55

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CULTURE

● The Yoga Extension Service conducts yoga classes both for men and women at the headquarters and at other centres. Trained teachers of Yoga are also provided by the Yoga Extension Service for conducting yoga classes.

The Institute conducts Yoga Education Weeks, Exhibitions, Lectures, Symposiums, Documentary Film shows, Visual Education with Lantern slides, etc. Special arrangements are made for visitors and tourists by prior intimation one day in advance to acquaint them with the various aspects of Yoga Education.

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EDITORIAL NOTES

Yoga and Zen

The technique of Zen meditation like all other technics of meditation could not be different than the requisites and pattern set by the ancient Yoga. In fact, Buddhism which accepted the technique of yoga meditation on the basis of *ṣaḍāṅga yoga* of the earliest upaniṣadic period has much in common with Zen which is the Japanese version of the Buddhistic theory and practice. Zen meditation therefore is just another school of Yoga.

Writing on Yoga in India, Shri Yogendrajī stated : "Culture is probably the most precious heritage of the East, and Yoga is the practical sum-total of all cultural endeavours. The antiquity of such endeavours could be traced to a period somewhere between 10,000 B.C. to 5,000 B.C. In ancient India, therefore, Yoga had an unparalleled and distinct recognizance as the one and only practical path of self-realization. Its influence was so great that every known school of thought, including even the two anti-theistic and non-theistic schools of Jainism and Buddhism respectively accepted Yoga as the absolute *sine qua non* of final achievement in life. There are, indeed, divergencies in certain details and terminology in conformity with the special branch of learning to which Yoga became associated, but the means to be adopted for the ultimate attainment are almost everywhere essentially the same as those advocated by the traditional Yoga—often referred to as Hindu Yoga.

The article by Prof. H. M. Enomiya-Lassalle, S.J., on the Technique of Zen-Meditation is simple but very informative. Besides being well versed in Christian churchdom, he has also spent number of years in studying Zen under monastic life. He is the Vice-President of Reine Elisabeth Institute in Matrim and In-Charge of Memorial Cathedral for World Peace at Hiroshima. His visit to The Yoga Institute was motivated by a sincere desire to find a wholesome technique for the implementation of religious life which seemed to have been essentially lacking.

Like Yoga, Zen recognizes the need for posture (*āsāna*), regulation of breathing (*prāṇāyāma*), abstraction (*pratyāhāra*), concentration, meditation and identification (*saṁyama*). When Zen tries identification with Nothingness, it accepts a passive role instead of active integration with the power of consciousness absolute (*kaivalya*). This may be due to the metaphysical concept of Reality of Buddhism.

What is Spirituality ?

Many have wondered as to how to define spirituality ; many do not believe in such a thing ; and many are bent upon seeing that such a word is not uttered in this scientific age. That experiences are cited by many and that the lives of many have been guided by influences which have no relationship to the material is a known fact. The opinionist attitude of modern science which is ignorant of infinite subtle laws of Nature in decrying spirituality is self-condemning. As Patmore has said : "Examine us as much as you like—our machinery, our veracity, our results. We cannot promise that you shall see what we have seen ; but we defy you to stigmate our experience as impossible or invalid. Is your world of experience so well and logically founded that you dare make of it standards ?"

Yoga in Modern Age

So that Yoga—its theory and practice—may be examined threadbare, we ventured into a series of symposia. The symposium held last year brought out many interesting facts about the educational and medical aspects of Yoga.

This year, we have undertaken to invite contributions from eminent persons dealing with the growth, technics and future of Yoga. Its implications on new social order have been stressed and the material received is being published in a bookform under the title *Yoga in Modern Age*.

उत्तानं[1] शववद्[2]भूमौ शयनं[3] तच्छवासनम्[4] ।
शवासनं श्रांतिहरं चित्तविश्रांतिकारकम्[5] ।।३४।।

Lying supine on the floor, like a corpse, that is śavāsana. Śavāsana relieves fatigue and gives peace to the mind.

NOTE: As the commentator puts it: śavāsana relieves fatigue caused by Haṭhayoga practice. For analytical study of Śavāsana, refer *Yoga Physical Education Vol. I, II* and *Bulletin of The Academy of Yoga*, No. 3. Gheraṇḍa calls this as *Mṛtāsana*. The scientific exposition by the Institute has led to medical investigations on the merits of this posture. The technique is now called autopsychoprophylaxis in the West. For more details, refer the *Journal of the Institute*. As a process of relaxation, *śavāsana* is of two types (i) partial and (ii) general.

1. B_1, and B_2 read together *uttānaśavavad* etc.
2. B_3 reads *śaba* instead of *śava* throughout.
3. The second part of the first line for B_3, is *śabāsanamidaṁsmṛtam*.
4. B_1, and B_2 read *tu*.
5. B_3, uses *sādhanam*.

चतुरशीत्यासनानि शिवेन कथितानि च ।
तेभ्यश्चतुष्कमादाय सारभूतं ब्रवीम्यहम्[1] ।।३५।।

Śiva expounded eighty-four āsanas. From these, I will speak of a group of four that are the very essence.

NOTE: The legend of eighty-four is mentioned in the *Śiva Saṁhitā* where four āsanas have been explained. The names of these 84 āsanas have been so intermixed and conflicting that one can hardly make out which are the genuine postures. Nearly half are merely acrobatic interpolations.

1. Both B_1 and B_2 read *vadāmyaham*.

सिद्धं पद्मं तथा[1] सिंहं भद्रं चेति चतुष्टयम् ।
श्रेष्ठ तत्रापि च[2] सुखे तिष्ठेत्सिद्धासने सदा ।।३६।।

Siddha, Padma, Siṁha, and Bhadra are the four. Even amongst them (Siddha) is the best and one must sit comfortably in Siddhāsana always.

NOTE : One may refer to *Simple Meditative Postures*, pp. 40-48 for more information on this classic posture (Siddhāsana). Tradition has many variations to conform to certain mudrās. Of the four, Siddha and Padma are popular with the yogins. Of these two, Siddhāsana, being easy of practice, is usually given preference in the beginning. Easier than this is the posture referred to by the commentators of the *Yogasūtra*. It is sukhāsana whose technique was disclosed institutionally and is now accepted and adopted not only by the students of The Yoga Institute but also by most students of Yoga.

1. B_3 reading is *ca tiṣṭhetsī tathā bhadraṁ siṁhaṁ.*
2. B_1 and B_2 omit *ca* while B_3 reads *padmaṁ ca.*

[1]योनिस्थानक[2]मं[3]घ्रिभूलघटितं कृत्वा दृढं विन्यसेत् ।
[4]मेंढूपादमथैकमेव नि[5]हृ[6]तं कृत्वा [7]समं विग्रहं ॥
[8]स्थाणुः संयमितेंद्रियो[9]ऽचलदृशा [10]पश्येद् भ्रुवोरंतरं ।
[11]ह्येतन्मोक्षकपाट[12]भेदजननं सिद्धासनं प्रोच्यते ॥३७॥

Having placed on the perineal region the (left) heel, one should firmly fix the toes between the calf and the thigh (of the other leg.) Next, the (heel of the other) foot having been placed on the generative organ infixed (so that the toes remain between the calf and the thigh of the other leg), the body being erect, the steadied person may gaze between the eyebrow space with steadfast fixation having already conquered his senses. This is called Siddhāsana-responsible for opening the doors of salvation.

NOTE : What is described above is known to the yogins as siddhāsana, while the Siddha-siddhāsana practised by the masters is very similar except the ankle-lock formed by crossing of the heels. The simple siddhāsana, however, consists in the proper placement of the heels as above but with less regard to which heel is placed first or whether the toes are infixed between the thigh and the calf. The need of pressure determines their respective use. For details, refer to *Yoga*, II, pp. 8, 9ff.

1. Both B_1 and B_2 begin with *tatra siddhāsanam āha.*
2. B_1 and B_2 have *sthāna* and *schāna.*
3. *mūlam* is used in B_1 and B_2 but this word precedes *aṅghri* so the reading here is *mūlamaṅghrighaṭitam* etc.
4. B_1 has a reading *meṇḍhrapāda*
5. P_1, P_2 and P_3 read *hṛdaye.*
6. B_3 reads *niyatam* instead of *nihatam.*
7. *Hanum susthiram* is in the reading of P_1, P_2 and P_3, though in case of P_1 *kṛtvāhanum* are printed together. In B_1 and B_2 this verse is not divided fourfold as it is in B_3, P_1, P_2 and P_3.
8. B_2 reads *schānuḥ.*
9. *saṁyamitendriyoccayadṛṣā* is the reading of B_1 and B_2.
10. Instead of *paśyet,* we have *apaśyan* in B_1, B_2 and B_3.
11. *Caitat* is the reading of B_1 and B_2, while plain *etat* is the reading of B_3.
12. *Janakam* is the reading of B_3 and P_2.

मतांतरे तु[1]

मेंढ्रादुपरि[2] विन्यस्य[3] सव्यं[4] गुल्फं[5] तथोपरि ।
गुल्फांतरं च[6] निक्षिप्य[7] सिद्धासनमिदं भवेत् ॥३८॥

According to another tradition :—

Placing the right heel over the generative organ and again above this placing the other ankle, this becomes Siddhāsana.

NOTE : In *Simple Meditative Posture,* the above interpretation has been illustrated and termed Haṭha-siddhāsana. The suggestion of the commentator to place the left heel first above the generative organ is worth noting so also his statement that it is not the ankle but the leg (below the knee) that should be placed above the heel of the first foot. Placing one heel above the other forms another variation.

1. This does not occur in P_1, though the commentator mentions it there.
2. There is a misprint in B_1 *meḍhrātdupari.*
3. B_1 and B_2 read *vinikṣipya.*
4. *Savya* is the reading of B_1 and B_2, while B_3 reads *vāma.*
5. Probably through misprint P_1 reads *gulfa.*
6. *Ca* is dropped in B_1 and B_2.
7. B_1 and B_2 read *vinikṣipya* and B_3 reads *niḥkṣipya.*

एके[1] सिद्धासनं प्राहुरन्ये वज्रासनं विदुः ॥
मुक्तासनं वदंत्येके[2] प्राहुर्गुप्तासनं परे ॥३९॥

One tradition calls this as siddhāsana, others know it as vajrāsana, others speak of it as muktāsana, while yet others call it guptāsana.

NOTE : That these postures are differently done is the view of the commentator and has been worked out in details with relevant illustrations in *Simple Meditative Postures*. Where the Haṭhayoga texts differ or where details are lacking, reliance has been placed on traditions available through the masters, keeping the perspective in view.

1. B_3 reads *iti*, P_1, P_2 and P_3 read *etat*.
2. B_3 reads *anye*.

[1]यमेष्विव [2]मिताहारः [3]अहिंसा नियमेष्विव ।
मुख्यं [4]सर्वासनेष्वेकं [5]सिद्धाःसिद्धासनं विदुः ॥४०॥

Just as sparing food is amongst the yamas, and non-violence is amongst the niyamas, so amongst all āsanas the siddhas, the perfect ones, consider siddhāsana to be the chief.

NOTE : The yamas are those found in the Haṭhayoga tradition as enumerated in verse 17. The niyamas cannot be the traditional niyamas either of Patañjali or Haṭhayoga since ahiṁsā does not form a part of it in either. Consistency evidently is lacking in this verse in light of the previous verses 17ff. The emphasis on *ahiṁsā* is based on the commentaries on the *Yogasūtra*.

To lessen the use of many meditative postures, the value of siddhāsana has been re-emphasized. It implies that the mastery of one meditative posture is sufficient for meditation.

1. B_3 reads *yameṣvica*, while B_1 has *yamesvamitāhāraḥ*.
2. The reading is *mitāhāra* for B_3 and *mitāhāram* for P_1, P_2 and P_3.
3. *Ahiṁsām* is the reading of P_1, P_2 and P_3.
4. B_3 reads *sarvāsameṣu*.
5. *Siddham* is the reading in B_1 and B_2.

TECHNIQUE OF ZEN MEDITATION

by H. M. ENOMIYA

If we speak about technique in Zen-meditation (Jap. *Zazen*), we mean the directions which are given to those who wish to practice Zazen. There are directions concerning the position of the body as well as the disposition of the mind.

Let us first treat of those concerning the body. While in Christian meditation, at least to a very large extent, the position is left free to the choice of the individual, in Zen-meditation a definite position of the body is prescribed. This position is strictly observed in the monasteries, not only by the monks but also by the lay people who go there to practice Zazen. Only with foreigners who are physically unable to take this position exceptions are made. Needless to say this severeness is based on the fact that the position prescribed is most suitable for obtaining the desired results.

The position to be observed is known also in Yoga as āsana. It is performed in the following way:

The legs are crossed in such a way that the right foot comes to rest on the left thigh and the left foot on the right thigh. The soles of the feet are turned up so much that the feet become, so to speak, one with the thighs. In Japanese this position is called "*kekkafusa*" or only "*kekka*". There exists a variation of this position, called "*hanka-fusa*" or only "*hanka*", which means half of the former one. It is more easily performed than the first one, because here only one foot is put upon the thigh of the other leg, while the other foot rests below the opposite thigh. This position is allowed for beginners, if they find it too difficult to practice *kekka*, and generally for women. But the buddhist nuns use the more difficult one.

In order to facilitate the position to be observed, one is allowed to sit on a cushion about 5 cm. high during the meditation. Normally not only the lay people but also the monks make use of this concession. After all the position of the body is not an end in itself but a means for obtaining moral and even spiritual effects.

The upper body is kept straight like a candle, but in such a way that the point of gravity lies in the belly about one and a half inches below the navel. The shoulders should not be pulled up with strain. The head is kept up but the chin is drawn to the neck. The head is a little inclined just as much as one would incline it in order to look at a point on the floor three feet away. The hands are held together at the belly below the navel. The traditional holding of the hands is done in such a way that one lays the opened left hand into the right hand; both hands have the palms turned up. The thumbs are lifted up a little and touch each other. But one may also hold the hands in a different way, provided that they are joined together.

Although the upper body is held up straight, the position should not be strained, as one might judge from some pictures. Except in the belly one should nowhere allow any strain, if one does not observe this rule, one will soon feel pain in the chest or in the back and sometimes in the arms or in the legs. Severe caution however has to be taken that the back does not get bent, as can easily happen without one being conscious of it. It would become a great obstacle for obtaining the desired results of the Zazen.

The eyes are kept open. One looks at a fixed point at a distance of three feet before oneself on the floor, or on the wall, if one is sitting against a wall. To keep the eyes open is with the Zazen almost as important as the straightness of the body. Those who are used to methods of meditations where the eyes are closed, will perhaps feel somewhat uneasy in the beginning, but they will get used to it very soon. Of course one should not allow the eyes to wander about. There is still another difference from some methods, that is: one should not use a picture or any other object to look at during meditation, because it would hinder the emptying of the mind. The mind should be freed from all pictures, it should be *"entbildert"*, as the German mystics used to say.

The breathing is very important, although the technique of breathing is not so much insisted on, as for instance with Yoga. Difficult exercises in breathing are not required at all. One should breathe deeply and quietly, but without exaggeration. The breathing should normally be done through the nose and not through the mouth. But there is one exception: at the beginning of the meditation the following exercise is recommended: As soon as one is seated, one inhales through the nose deeply, presses the air below towards the belly and keeps it there for some time. Then one lets it slowly go out through the slightly opened lips, until the lungs are completely emptied. As long as one is not accustomed to this exercise, one should not keep the breath too long, because otherwise one might become giddy. The exercise may be done several times, but only in the beginning and not during the meditation. The effect may be improved by pressing the hands one upon other against the back of the head, or still more by inclining the head and the upper body—always pressing the hands against the head—deeply after inhaling and after having pushed the air towards the abdomen, then staying for some time in this position and finally letting the air slowly stream out, while straightening the body, as explained before. Since the exercise performed in this way is still more a strain than in the previous one, it should be performed with great caution. After this exercise, one may swing the body a few times from right to left and left to right, diminishing the swinging angle gradually and finally leaving the body in the straight position. From now until the end of the meditation the body should not move any more. During the Zazen the breathing should be deep and quiet, the inhaling longer than the breathing out.

Now let us treat of the interior attitude. For beginners it will be best to count the breaths, but it should be done only mentally i.e. without pronouncing the numbers. It is done in the following way: With the first inhaling one counts 1, with the first breathing out 2, with the second inhaling 3, with the second breathing out 4 etc., until 10. Then one starts again from the beginning until 10 and so forth. This way of counting is called "*susokukan*" in Japanese. One must concentrate entirely on the counting and should not be distracted by anything. On the other hand, one should not drop into absent-mindedness or sleep with open eyes. The counting substitutes an object of mental activity, without stimulating discursive thinking.

Two difficulties however may arise: the first is that one becomes sleepy, the second is that one becomes distracted by other thoughts. In the first case one is advised to count only the breathing out. Also this counting is to be done from 1 to 10 and may be repeated as often as one finds it helpful. If this means has not the desired result, one may stand up and walk about for a while, always continuing the breathing just the same as one does while sitting. Against the second difficulty, the distractions, one is advised to count only the inhaling in the same way i.e. from 1 to 10 and repeating. After one has got over the sleepiness or the distractions, one may go back to the first way i.e. counting both, inhaling and breathing out. But there is no objection to continue counting in the second or third way, if one prefers to do so.

After having practised the *susokukan* for some time, one may turn to the "*zuisokukan*" that is to say, the attention is directed towards the breathing without counting, but in such a way that during the inhaling the attention is fixed only on the inhaling, and during the exhalation only on the exhalation. The mind should become one with the inhalation during the inhalation, with the exhalation during the exhalation. That is what the word "*zuisokukan*" means : "following up the breath".

These methods of counting or following up the breath have the purpose of regulating the breathing and are known also in other methods of meditation. After the regulation of the breathing has been achieved, one may start the practice of the "*shikantaza*" that is "to sit only" or "just to sit" meaning that one is entirely absorbed by the Zazen; one uses neither the susokukan nor any other means and practises just the Zazen as it is. One tries to think about nothing without any help. This exactly is the aim of all methods of counting and such like. If one can do it without any help, it is all the better.

Originally the shikantaza was the only way with the Zazen, because there should be no object properly speaking in the Zen-meditation. But as time went on, it turned out too difficult for many people to obtain and preserve for some time the state of what is called "*munen-muso*" in Japanese and means "without thoughts and concepts". It is indeed not easy to stop all thinking (in the ordinary way) or we should perhaps better say to stop all conscious mental activity. But one can always try it and can succeed in detaching oneself from any particular thought and feeling that might arise. In fact, if one wishes to come to enlightenment, this is necessary. One must exclude all thoughts and especially those concerning his own ego. All worries, wishes and plans good or bad must be excluded; all ambition, envy and fear must cease. If in spite of all, some ideas force themselves on the mind, they simply must be pushed aside. Very often one will not succeed in doing so, but even such failures should not be taken too hard. One should never get angry about some thoughts, because one cannot get rid of them. That would only tie one to one's anger and would be more harmful. Anyhow dialectic thinking and logical reasoning must be given up during the meditation. They form the greatest obstacle on the way to enlightenment.

On account of all these difficulties from the early days of Zen the "*koan*" was introduced as a special means to come to enlightenment. Usually this consists in a short story from the life of a famous monk bv which deep wisdom is expressed in a paradox. If you read or hear the Koan, it does not seem to make any sense. It is a puzzle that cannot be solved by logical thinking. One must get an intuition beyond thinking. The more one thinks the more insoluble the puzzle seems to be. In form of a picture one monk explained it this way: You must chew on the Koan time and again, until the tooth with which you have chewed comes out. There are several collections of such Koans. But it is enough to solve just one Koan, at least in theory, because if one has really solved one, one has solved all; one has reached the goal.

However, the Koan is not raised to the same extent in the various sects of Zen. Most Zen-Masters of the Soto-Sect do not use any Koan, but stick to the original method of the shikantaza. With the Rinzai-Sect the Koan is used to the largest extent. The pupil receives first a Koan which is not too difficult. After he has solved it to some extent, he has to solve the next one and so forth until finally he comes to the full enlightenment. Some masters again give only one Koan, but they give it after the disciple has practised Zazen for a considerable time and has made up his mind to use all his forces to get to the enlightenment. About this one Koan the disciples should think not only during the Zazen but, as far as it is possible, at any time day and night, because with this Koan he is supposed, to work until he comes to enlightenment. One well known master, who died recently, used to give the Koan of the "nothing". But it was not meant in the sense, that one should think about Nothing, but one was supposed to become one with Nothing. This use of a Koan was therefore somewhat different from the ordinary use. Perhaps it can be said that it was rather a variation of the shikantaza. Anyhow it was a combination of both.

Of course, if it comes to details, every Zen-Master has his own way, but we cannot go into these details here. As far as the main points of the Zen technique are concerned, I hope that at least some light has been thrown upon them by the explanations above.

SPIRITUAL AND MYSTIC EXPERIENCES

by SHRI VIJAYADEV

THE word spirit is used variously. It represents the non-material principle in us equated with the soul. It is used also for particular mental and moral qualities. Spiritual refers to the spirit as acted on by the absolute agency. Spiritual life is the development of a conscious relation to the divine spirit through various means. An experience is an actual apprehension or observation and the resulting knowledge. Spiritual experience or the movement towards the development of the heightest form of human consciousness operated in varying degrees in the religious, poetic, asthetic and similar apprehensions. There is an innate tendency of the human spirit towards complete harmony with the transcendent order. The desire to attain such a final state and the movement towards this are the experiences that are common to the genuine practitioners of Yoga.

The mystic or spiritual experience is not therefore restricted to the ultimate stage of illumination, trance or union but also to the earlier stages of awakening, discipline, abstraction, contemplation etc. In the earlier stages, the all-round character of this conscious state is the union with the world of appearance, while in the later it is the being himself. However the earlier stages of experiences and transcendence also become responsible for the artist in conceiving his masterpieces, just as the later stages of contemplation lead the mystic to the apprehension of the full reality.

As Patmore has said, "Examine us as much as you like; our machinery, our veracity, our results. We cannot promise that you shall see what we have seen for here each man must adventure himself, but we defy you to stigmate our experience as impossible or invalid. Is your world of experience so well and logically founded that you dare make of it standards?" That such spiritual and mystic experiences beginning with an urge or awakening or knowledge of possibilities of another level of consciousness exists, is therefore beyond doubt. Faith in the divine, though not spiritual itself is truely an external sign of a spiritual life. It entails a withdrawal of attention from the mundane, the material, and the worldly to the extramundane. This in itself is spirituality

REVIEWS

Psychology in Education, by Prof. Satya Pal Duggal with a foreword by Dr. Eugene Giles, published by City Book Depot, Ambala. 2nd Edition, price Rs. 6.25.

Prof. Satya Pal has contributed to the *Journal of The Yoga Institute* many valuable articles in the past. He is the author of several books on education published by the Arun Publication of Ambala, one of them on Educational Guidance and Counselling as a co-author with Prof. P. V. Duggal.

The present work is acclaimed by many educationists as satisfying the needs of training college students. He has covered topics of general psychology in the work, so that in one single work different studies in psychology become available. The view-point of Hindu Psychology has been emphasised several times in the course of the book. For example, Prof. Satya Pal gives the pride of place in his introductory chapter by tracing the history of Psychology to *Yoga* and believes that *Yoga Darsana* of *Patañjali* sums up the achievement of the Hindus in the field of practical psychology.

To the teachers under training at the Training Institute of The Yoga Institute, the present book is a 'must'. The chapters on Springs of human action, Instincts and Emotions, Motives, Growth and Development, Modification of Responses, and on learning process can be specially recommended.

Vasiṣṭhavaibhavam, author Sri T. V. Kapali Sastri, price Rs 2/-; *Gītāmālā* compiled by Sri D. S. Viswamitra; *Mahāvidyādi sūtragranthāvali* of Sri Vasiṣṭha Gaṇapati Muni, price 50np.

The above literature bearing on the life and work of the mystic poet Sri Vasiṣṭha Gaṇapati Muni, a close associate of Sri Ramana Maharshi, is made available by Sri D. S. Viswamitra of Sirsi (North Kanara). Shri Vasiṣṭha Gaṇapati Muni underwent spiritual experiences himself. The interpretation that he puts on yogic terms like *suṣumṇā* viz. on its extending cosmically (Refer *Upaniṣadmahāvidyāsūkta* VI·43ff), or on the positive aspects of *cittavṛttinirodha*, or on *prāṇa* (in *Rajayogasūtra*) are therefore refreshingly new though occasionally controversial. Very neatly brought out in simple sanskrit and replete with spiritual lore the publisher and the devotees of Shri Vasiṣṭha Gaṇapati Muni deserve congratulations for their selfless efforts.

Sri Vīravacanāmṛta, edited by Shri Dhiraj Lal Tokarshi Shah, price Rs. 6/-; *Bhagavāna Mahāvīrani jīvana nī aitihāsika rūparekhā* and *Jaina śikṣāvali: Yogābhyasa*, by Sahityavaridhi Shatavadhani Pandit Dhirajlal Tokarshi Shāh; price respectively 40 np. and 50np, are all in Gujarātī language and available with Jain Sahitya Prakasana Mandir, Chinch Bunder, Bombay-9.

Shri Dhiraj Lal Shah is himself a keen student of the technique of concentration as evident from his being a śatāvadhānī and from his having prepared others like Shri M.B. Shah, one of the members of The Yoga Institute. That Bhagavāna Mahāvīra, the founder of the Jain system, was a svayamsaṁbuddha i.e. he himself initiated himself, that he was a great rājayogī, that he placed much emphasis on *tapas*, that he did not much recommend the yogic practice of *prāṇāyāma* process though *bhāva prāṇāyāma* was available to later teachers of Yoga are some of the interesting facts available in these books in connection with the life of Mahāvīra. The interpretation of dhyāna as a kind of tapas and the equation of *adhyātma* and *bhāvanā* with *dhyāna* probably may not be universally accepted; just as his statement, "the Jain students who are otherwise detached and follow a severe ethical code do not require prāṇāyāma to control their mind from the sense objects for *pratyāhāra*" leads to controversy. However, these publications serve a very useful purpose in making easily available the principles of Jain Yoga to the laymen.

BOOKS RECEIVED

1. *Shri Sai Satcharitra*, a Shirdi Sansthana Publication, price Rs. 4/- available with the publishers at Shirdi (Dist. Ahmednagar);
2. *Sri Guru Grantha Sahib* (Hindi Translation part I), by Muni Arjun Singh; published and distributed by Swami Madhusudan Singh, Nirmala Kutiya, Kankhal Dist. Saharanpur, price Rs. 8/-;
3. *The Secret of Perfect Health*, by M. S. Raja Rao, published by the author at 188 Satyalaya, Basvangudi, Bangalore, price Rs. 2/10;
4. 84 *Yogasanas* (Malayalam) by Sri K. P. Gangadharan Nair, Quillon Yogasana Kendra, Quillon;
5. *Eternal Yoga Temple*, Swarga Mandir, Mhow, price Rs. 5 -;
6. *Conquest of Fear*, by Swami Sivananda, published by The Yoga Vedanta Forest Academy, price 50 nP.;
7. *Yogic Therapy* by Swami Sivananda Saraswati, published by Umachal Ashram, Assam, price Rs. 7/-;
8. *Divya Śakti* (Hindi and English), quarterly magazine, edited by Shri Shyam Lal Khanna, published by Yoga Sadhana Ashram, Simla, subscription Rs. 2/-;
9. *The Life Sketch of Yogacharya Sri Sundaram*, published by The Yoga Publishing House, price not given;
10. *Rāmatīrtha*, Hindi monthly magazine, published by Sri Ram Tirth Yogashrama, each copy 50 np.;
11. *Yoga Cikitsā* by Sri Venkulam Parameswaram, Kerala Yogasana Samgham, Trivandrum;
12. *Sulabha saṅghika āsana*, by Janardanaswami, published by Janardanaswami, Nagpur-1, price six annsa.
13. *Yoga aur Svasthya* by Acharya Bhadra Sen, Ajmer.

THE RIGHTS OF MAN

by C. L. KAVISH

How can Man lead a life of peace and tranquillity? This is a question that comes to our mind often. To achieve this, Man demands more and more of rights and privileges. Gandhiji had said that if every man first thought of his duties, the rights would flow forth automatically. The question then is what is our duty?

Man is the creator of his environment. To quote a small instance of our civic rights and obligations we find that it becomes our duty as a citizen to display a high degree of civic sense. It is our first and foremost duty to attend to the cleanliness of our homes and the surroundings. Even more than physical cleanliness, it is also our duty as a responsible citizen to stop the spread of vice and immorality in our vicinity. This will go a long way in establishment of a healthy atmosphere to live in.

It will also be our duty to maintain the most cordial relations with the neighbourhood. We must learn to appreciate the sentiments of the neighbours, and not act in a way that should hurt their feelings.

We are thus at the same time Men, Citizens and Neighbours.

And it is therefore that we should first pledge ourselves to perform our duties and then look for our rights and privileges.

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NEWER TRENDS IN PSYCHOSOMATIC MEDICINE AND HYPNOSIS AS RELATED TO YOGA

by

WILLIAM S. KROGER

BEFORE beginning my discussion, I should like to define the terms psychosomatic and hypnosis. Psychosomatic refers to the reciprocal and dynamic interaction of emotions and bodily functions in the production of symptoms. Rather than either/or, it is both/and. It does *not* mean psychologic or psychogenic.

However, more recently the concepts embodied in the term psychosomatic have been expanded to include the environment. Thus, mind-body interrelationships, if one can dichotomize about these, not only react with each other, but continually transact with environmental factors. The behavioural scientist regards the brain as a data processing apparatus which records, stores and retrieves information with amazing rapidity. For instance, it is estimated that the brain contains approximately 15 billion neurons, each having the capacity to store about 100,000 memories or "bits" of information. Each cell or neuron has anywhere from one to 1000 switches or synapses. Now if we multiply 15 billion by 100,000 by 1000, this gives us more potential possibilities for combinations of ideas, memories and feelings than there are particles in the universe. This is loosely referred to as the ex-periential background or subconscious mind. With such a "channel" capacity and over 20 sensory inputs feeding it, it is no wonder that the brain has been referred to as an "enchanted loom."

Specimen page from *Yoga in Modern life* in press.

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RESEARCH

● As a Research Institute recognized by the Government, scholars are accepted for academic, scientific, and educational researches on Yoga. Scholars are placed under competent guides with library and laboratory facilities after their Certificate Course, for a period of one year. On the acceptance of their thesis, they are declared eligible for the Diploma of Yoga Education course.

ACADEMY

● As a special Training Institute of Yoga recognized by the Government, the Academy provides for both (*i*) Certified Teacher of Yoga Education and (*ii*) Diploma courses. The course for the first is for six months including two months probation and is open to men and women who have passed their intermediate examination or are in a position to conduct yoga centres in their areas. The course provides for theoretical and practical instruction in various aspects of yoga education. Fee Rs. 60 ; Hostel Rs. 135 with food per month. Prospectus at 50 nP. in postal stamps.

HOSPITAL

● The Institute maintains a highly specialized clinic and hospital for treatment of refractory cases under qualified medical practitioners. Fee for medical examination and consultation Rs. 20 ; (i) as inpatient, Rs. 700/- for the first month; (ii) as outpatient, Rs. 500/- for the first month; for the succeeding months Rs. 250/- less; and (iii) Rs. 10/- per month in yoga class for minor ailments. Free beds will be available when the Government or others provide for the same.

CULTURE

● The Yoga Extension Service conducts yoga classes both for men and women at the headquarters and at other centres. Trained teachers of Yoga are also provided by the Yoga Extension Service for conducting yoga classes.

The Institute conducts Yoga Education Weeks, Exhibitions, Lectures, Symposiums, Documentary Film shows, Visual Education with Lantern slides, etc. Special arrangements are made for visitors and tourists by prior intimation one day in advance to acquaint them with the various aspects of Yoga Education.

PUBLICATIONS

● The Institute publishes books on Yoga in Library and Pocket editions. Of the two dozen titles so far published only four are at present available, viz., *Yoga Āsanas Simplified*, *Yoga Hygiene Simplified*, *Haṭha Yoga Simplified* and *Yoga for Women Simplified*. The annual subscription to the *Journal of The Yoga Institute* is Rs. 5; 10 s.; $ 1·50 payable in advance

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Yoga

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EDITORIAL NOTES

Industrial Units and Yoga

It has been often asked whether Yoga of the forests can find place in modern industrial units. For while the former is intended for extra-mundane progress, the latter is wedded to material progress. Since the ancient authorities have maintained that yoga education is good for all, the Institute interested itself in conducting experiments on yoga education in industrial units. That these have proved successful should interest those in charge of industrial management to give a trial to a special scheme prepared for this purpose.

Among such experiments, the one conducted at a leading textile mill by Sri G. N. Paranjpe, a full Technical Certificate holder and a yoga teacher of this Institute is an index of the various possibilities. His report AN EXPERIMENT ON YOGA EDUCATION IN INDUSTRIAL UNITS, although sketchy, should cause some incentive among the executives of the industrial units to introduce yoga education among their personnel. It shows how Yoga can help the "human problem" in industry by positive health and saner mental attitude of the labour.

Yoga for Recreation

For long, the conception and application of Yoga has been limited to a few purposes. If Yoga were to affect man in his totality, it is quite natural to suppose that it could also be utilized to more constructive and fruitful purposes. Many among the students brought it to our notice that Yoga should provide some form of recreation i.e., *re-creation* so as to become fresh again, as if re-created. There is much sense in this as many, for this purpose, seek shelter in clubs and other places of entertainments. Cannot something in Yoga provide for this relief? That it should be ennobling while entertaining, constructive while gamesome, educative while boisterous, and healthy while indulgent goes without saying.

The many yoga teachers of this Institute gave some thought to such a programme because they believed that a substitute to Club-life could be provided through Yoga Recreation Centres. An experiment on this line was undertaken at the Headquarters for a period of fifteen days under the leadership of Sri C. L. Kavish. The substance of reactions to such an approach via Yoga is outlined in A NEW EXPERIMENT ON YOGA. The tests have indicated that the average modern man is conditioned to certain sense-responses, his mind awandering, and he himself only half available for a given purpose. You can expect him to give his best only when he is integrated. The Yoga Recreation Centres can contribute much towards this integration.

Burying Underground

This is a feature commonly associated with Yoga. This form of hibernation by man has been recorded in religious scriptures of various peoples ; in Yoga, such a practice is commonplace. Even the method to induce it has been technically settled and applied by many. But the laity cannot differentiate between yoga hibernation serving its specific purpose and pseudo-hibernation serving the demonstrative urge.

The mechanical *khecarī* and the total khecarī which bring about this state of suspended animation are, in fact, two different things. The latter is representative of many other ingredients than the mere closing of the nasopharynx. According to Prof. J. B. S. Haldane, a noted biologist, such feats can be undertaken by anyone without any training if he has the courage and devil-may-care spirit to allow himself to be buried. It is because the area covered, that is, 6 × 6 × 10 c.f. is enough to allow small quantities of oxygen for lowered metabolic rate when underground, without any danger to life, if the programme does not involve many days.

मतांतरेऽपि[1] ।
उत्तानौ[2] चरणौ कृत्वा ऊरुसंस्थौ[3] प्रयत्नतः[4] ।
ऊरुमध्ये तथोत्तानौ पाणी कृत्वा ततो[5] दृशौ ॥४७॥

Having with great effort placed the feet in close contact with the thigh so that the soles are upturned and the hands placed on the thighs with palms upturned, thence the gaze.

NOTE : According to the commentator, this variant is that of Matsyendra. The idea of placing the soles across the groins seems to be the central one, in both variants, besides the arrangement of the hands. The placement of the upturned hands on the thighs is doubted. Traditionally even when ardhapadmāsana (semi-lotus-pose) is practised, the upturned palms rest not on the thighs but usually on the space between the two heels i.e. the heels. It is also called padmāsana, while the previous one is termed baddhapadmāsana.

1. P_1, P_2, and P_3 do not have this legend, while B_3 adds *tu*.
2. *Uttāna* is the reading of B_1 and B_2.
3. *Urusaṁsthāpya* is the reading in B_1 and B_2. Of course, B_2 reads *saṁschāpya*.
4. *Yatnataḥ* is the reading in B_1 and B_2.
5. *Tu tadṛśaḥ* is the reading in B_1, B_2 and B_3.

नासाग्रे विन्यसेद्राजदंतमूले[1] तु[2] जिह्वया ।
उत्तंभ्य[3] चिबुकं वक्षस्युत्थाप्य[4] पवनं[5] शनैः ॥४८॥

(The gaze) may be directed to the tip of the nose ; and having pressed up with the tongue the root of the front teeth, the chin on the chest (on the jugular notch ?) and having slowly drawn the neuronal impulse upward.

NOTE : The locking of the tongue itself induces Mūlabandha, says the commentator. Whether the "tip of the tongue is to be placed at the root of the front teeth" or against "the root of the teeth of the upper jaw" is not clear. Learning from *gurūmukha* is recommended.

The correlation between the pressing of the tongue to the root of the front teeth with neuronal effects of mūlabandha requires no comments for the experienced yogin. Whether the pressure of the tongue refers to the root of the upper or lower "front teeth" has been left to be learnt through personal guidance of the teacher because of the two which is more effective is known only to him. Such gaps in instructions have been kept with a view to emphasize the need, respect and guidance of a teacher. It is as well that this yoga tradition is maintained in respect of subtle processes which are not merely mechanical.

1. B_1 and B_2, read *vinyaseddṛṣṭim*, while B_3 reads *vinyasya dṛṣṭi.*
2. B_1, B_2, and B_3 read *dantamūlam ca.*
3. B_1 and B_2 read *uttambhacubukam.*
4. B_1 and B_2 read *vakṣaḥsthāpayet* and *vakṣaḥschāpayet.*
5. B_3 reads *utthāpya.*

इदं पद्मासनं प्रोक्तं सर्वव्याधि विनाशनम् ।
दुर्लभं येन केनापि धीमता लभ्यते भुवि ।।४९।।

This is called padmāsana, the destroyer of all diseases. It is difficult of attainment by ordinary persons. By wise men, it is attained, in this world.

NOTE : This may appear hyperbole since no mechanistic posture, by the mere practice of it, can cure all diseases. When the context of the previous verse is realized, this may not be so. For what has been implied is the control of prāṇa associated with neuronal impulses. Anyone who has the key to that knowledge is always healthy. Here it has been associated with padmāsana. It can equally be with any meditative posture. This key however is held by only a few wise men.

पश्चादुक्तं[1]मत्स्येन्द्रमतं
कृत्वा संपुटितौ करौ दृढतरं[2] बध्वा तु पद्मासनं[3] ।
गाढं वक्षसि सन्निधाय चिबुकं[4] ध्यानं[5] च तच्चेतसि ।।
वारं वारमयत्न[6]मूर्ध्वमनिलं प्रोत्सारयन्[7]पूरयेत्[8] ।
मुंचन्[9] प्राणमुपैति बोधमतुलं[10] शक्ति[11]प्रभावान्नरः ।।५०।।

The later reference is to Matsyendra tradition.

Having made a cavity of the palms, having firmly gained fixity of padmāsana, having deeply placed the chin in the chest, and engaged in that meditation in the *citta* viz. drawing the *apāna* impulse upward and extending the *prāṇa* impulse already gained—downward, many times, the person gains incomparable awakening thanks to the potential energy.

NOTE: The above translation differs from the commentator's interpretation insofar as meditation on *iṣṭa devatā* or Brahman is substituted, by *anāpānasatisamādhi* which seems to apply here. Yoga tradition in performance of *jālandharabandha* by keeping the chin little apart from the jugular notch is referred also. The *śakti* is the *ādhāra śakti*, Kuṇḍalinī. By the harmony of prāṇa and apāna takes place the awakening of the Kuṇḍalinī as Prāṇa moves up from the suṣumṇā to the *brahmarandhra*. Steadiness of the mind follows, and thence by *saṁyama* comes self-realisation.

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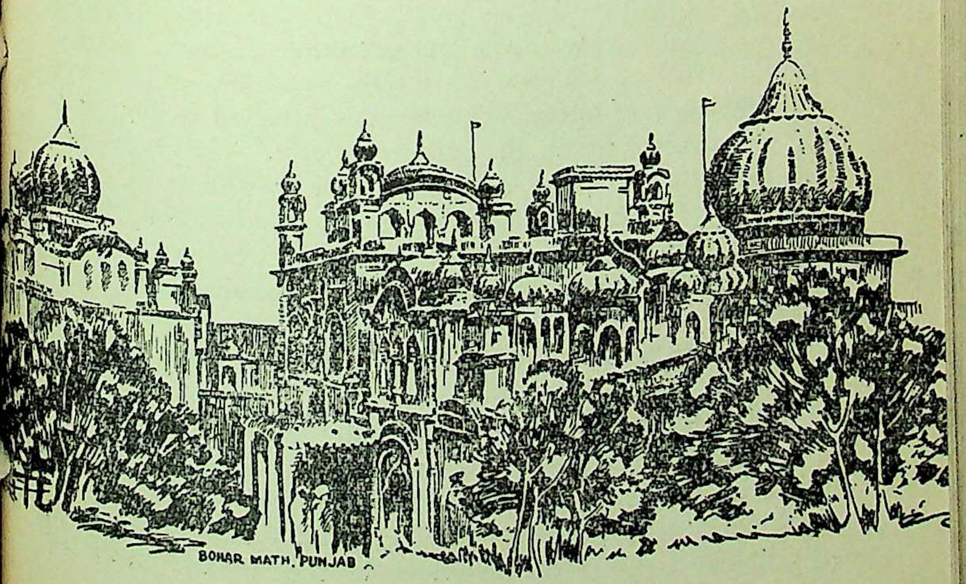
1. This is not in P_1, P_2 and P_3, though the commentator seems to make a reference to another tradition.
2. B_1 and B_2, have *dṛdhatarau*.
3. While B_2 and B_3 divide the stanza into two, the others divide the stanza into four pādas.
4. B_1, B_2 read *cubukam*.
5. P_1, P_2 and P_3 read *dhyāyanśca*.
6. The reading in B_2, B_3 and P_1, P_2 and P_3 is *apānam*.
7. *Protthāpanam* is the reading of B_1 and B_2 ; and *proccālayet* is the reading of B_3.
8. *Pūritam* is the reading of B_3,
9. The reading of P1, P2 and P3 herei s *nyañcan*.
10. *Rodham* is the reading of B_3.
11. *Śaktim* is the reading of B_1 and B_2.



AN EXPERIMENT ON INTRODUCING YOGA EDUCATION IN INDUSTRIAL UNITS

by G. N. PARANJPE

As we all know, the Western Civilization has brought about a lot of changes in our country. Among other things, there is a tremendous industrial growth affecting our education, society and economics.

In the industry, we find that people are getting more money; more facilities ; still, we find a sort of mental agitation everywhere. Of course, there are many other reasons for this, which may be as under: (1) Higher price levels, (2) Accommodation, (3) Large families and (4) Over-ambitiousness.

In any industry, we find four classes of people: (1) the Managerial ; (2) the Technical ; (3) the Clerical ; and (4) Workers. If the relations among these four groups are properly maintained, the industry prospers. The need of this is fully appreciated by the Industry and there is therefore a welfare department in every industrial unit.

WELFARE DEPARTMENT

Efficiency of operatives is greatly affected if there is no healthy atmosphere in the industrial unit. Generally every industrial unit employs a Labour Officer who is in charge of Welfare Department. Sports, physical education, library facilities, first-aid classes, holiday trips, canteen etc. are under a Labour Officer who makes them easily available to everybody, and some people do take proper advantage of these. There is also a Committee for accident-prevention measures.

After the whole day's work in the industrial unit, a sort of mental fatigue comes to everybody. This is called an industrial fatigue. This is caused because of (i) noise of machinery ; (ii) peculiar smell emitted during processing ; (iii) bright lighting arrangement in the departments ; (iv) heat created because of working of machines ; (v) inefficient air-conditioning in the department ; and (vi) not using proper colour schemes for painting the departments. All these things bring about a sort of uneasiness and irritation of mind. Here, there is the necessity of some process to calm down and condition the mind.

YOGA EDUCATION AND WELFARE ACTIVITIES

Industrial worker is regarded by sociologists today as a very important and significant element of a country's population. "Looking to their functional importance, it behoves the community to provide for the welfare of the worker. The maintenance of the health of the worker in all its aspects, for better production and also thus, the development of better citizens is the *raison d'etre* of welfare philosophy and programmes", says Dr. M. V. Moorthy.

Now looking to the various items falling under welfare such as (*a*) Safety, (*b*) Health and Hygiene, (*c*) Amenities and conveniences, (*d*) Recreation, (*e*) Education, (*f*) Counselling, (*g*) Coöperatives etc. and their importance in the harmonious development of the worker's personality, both in his work-life and in his community-life, we find our present approach is inadequate in making for labour welfare. For example, too much stress is laid on purely material security, and too little on inner security. Very often the totality of man is forgotten in satisfying the mass man.

The usual methods of physical education and recreation make the practitioner more extrovert while they may help in making him forget his stress and agitation. The procedures of education culminating in literacy and intellectual development and that of counselling devoid of creating spiritual attitudes does not solve the problem of the worker in bringing about a healthy mental, moral and spiritual state.

REORIENTATION OF YOGA PRACTICE AND PHILOSOPHY AT THE YOGA INSTITUTE

It is here that the need for spiritual procedure becomes important in welfare work. However Yoga as understood in the past remained so individualistic and rigorous that its esoteric technique could not be applied on larger scale. Through the effort of Shri Yogendrajī who founded The Yoga Institute, modifications in older concepts and technique have been possible. Rational and scientific explanations are now available about yoga physical education, hygiene, psychosomatics etc.

An experiment was thus possible when the author, who underwent the Certified Teacher of Yoga Education course (recognised by the Government), introduced some aspects of Yoga to an industrial unit in Bombay. With the coöperation of the management of the India United Mill No. 5, and especially that of the Manager, Sri S. Dinshaw, a class of yoga education was started on 19-7-62.

AIM, OBJECTIVE, CURRICULUM AND METHOD

With a view to providing health education on different fields of consciousness, physical, mental, moral, and spiritual to the officers and clerical staff, in the first instance, the following activities were selected :—Six theoretical lectures on (*i*) Rhythm in practice, (*ii*) Prāṇāyāma, (*iii*) Yoga way of life, (*iv*) Jalaneti kriyā, (*v*) Yoga Education, and (*vi*) Importance of diet, were planned. Five standing postures with thirteen variants, three conditioning postures, four sitting postures with two variations, three lying down postures with two variants, one head-low posture, three prāṇāyāma practices, and two kriyās were selected. Exercise to all parts of the body—which included intra-abdominal compressions, all-round exercise to the spine, time consciousness in breathing, control of respiratory muscles, internal purification and fixation etc. were some of the objectives.

A weekly time-table was prepared, additions were fixed for Monday and discussions on Thursday. Usual principles for time-table planning were followed. On the whole, study-group methods were employed. Individual attention was paid throughout. Precautions were taken about individual health problems. Suitable tests were carried out, before and after training.

Totally, 12 persons took advantage of the experiment—of whom three were from the officer cadre, while the rest were from clerical staff. The average age of the group was 39.25 with the minimum of 29 and maximum of 52. On the whole there was a 83% attendance. So far the results as noted from subjective reactions, all students felt a sense of well-being. Some improvements in spirometric tests were also found. Three persons, who had clinical conditions, noted marked improvements. One aged 52 had a fear of stomach ulcer and experienced some symptoms to this effect. However, after the course, he feels himself rid of the fear as well as the old symptoms. Another student of the age of 50 suffered gastric troubles and suspected stomach-ulcer. He too experienced much improvement.

DISCUSSION AND CONCLUSION

Besides helping in correction of some minor ailments and prevention of chronic diseases, it was found that the course helped the workers from the mill in physical fitness, efficiency, mental control and quietude. It would not be wrong to say that the attitude generated by such a training will go a long way in safety and prevention of accidents in industries. Though this was an experiment of a preliminary nature, it provides a direction for future work. Probably more objective tests could substitute subjective reactions.

The author strongly recommends inclusion of yoga education course as formulated at The Yoga Institute, Santacruz, in social welfare activities. The expenses involved are negligible. No special equipment is necessary while the remuneration for yoga instructor could be small in comparison with expenses provided for recreation and physical education purposes.

A NEW APPROACH TO YOGA

by C. L. KAVISH

THE impetus for a new experiment in meeting the needs of society vis-a-vis Yoga through a recreational approach came from the Re-education sittings. In the words of Sri Mahesh Kaul, "Like you, I too am the 'hope' of yesterday and the 'despair' of tomorrow—the modern 'streamlined puzzle', the universal 'dismay' of today, for I too am an 'educated' man". The educated man everywhere seems to be unhappy with himself and the education he has received. He appears to be looking for "any technique or way of life that would help him to integrate himself". A community living where social inter-relatedness could be genuine and deep seems to be the very cry of the hour. According to Sri M. B. Shah, "..The Yoga Institute should create a self-sustained Residential University wherein the Guru and the Shisya will be in each other's sannidhya (company), where the pupil will be taught the art and craft of self-sufficiency and simplicity of life..where all will be evolving in search of the summum bonum of life."

A short fifteen-day project of a "Yoga Club" wherein the members meet for recreation, re-education, and good social company was taken up for the purpose—inspite of lack of proper facilities, beginning 1st June 1963. The immediate goals set forth for this activity were (*i*) providing health information, (*ii*) creating better understanding of Yoga and allied systems of philosophy and culture, (*iii*) mastering simple yoga practices for physical and mental health, (*iv*) recreation and subconscious education based on yoga tenets, (*v*) satsanga, and (*vi*) refreshment with entertainments.

Various activities were undertaken to meet these goals. At least four skits and children's drama were presented depicting 'Provocation', 'Ego', 'Universality', and 'Modern Man and his Problems', besides an item of mimicry of modern food habits. Five documentary films on 'Yoga for Health', 'Balanced Diet', 'Social Education', 'Ahimsa' and 'Amar Chayya' were screened. A symposium on 'Indian Culture and Yoga' was also held. Eminent speakers including the founder of The Yoga Institute, Shri Yogendraji, Swami Brahmananda of the Sanyasa Ashrama, Fr. Anthony Elenjimittam of the St. Catherine High School, Bandra, Prof. Chandrasekhar Pandey of the Bhavan's college, Sri Gurudayal Mullick, Swami Raghunandanacharya of Kasi, members of the staff, Dr. Jayadeva, Shri Vijayadev, Dr. L. N. Kurulkar, Dr. Sushil Dave, trained teachers Sri M. B. Shah, Sri M. E. Menashy, Sri Krishnaswamy Iyer, Mrs. E. Abraham, and Miss Jill Campbell and others spoke on the following topics :—

1. Recreation and Yoga, 2. Importance of the Senses, 3. Place of Prana, 4. Health and Diet, 5. Asanas, 6. Kriyas and Mudras, 7. The meaning of Vedanta, 8. The Nervous System and the spinal cord, 9. Samkhya and Yoga Darsana, 10. Religion and Personal Integration, 11. Yoga and Modern Man, 12. the Yamas and Niyamas, etc. Prof. Pandey recited four *chaupais* from the *Ramayana* while Sri M. B. Shah gave demonstration of 'Satavadhana'.

Two real life-situations were created by Sri Shambhunath and the author, and later an informal discussion followed on the quality of *vairagya* and *sraddha*. Special tests were evolved for the senses. A fruit-stall to be managed by the members themselves was run throughout the fortnight. Tabulated charts on calorific and vitamin values were placed nearby and regular instructions on eating habits were provided.

Every day practical instructions were given on practices like Sukhasana, Talasana, Yoga Mudra, Bhadrasana, Pavanamuktasana, Savasana, besides Pranayama No. 1, kriyas like Jalaneti, Trataka and relaxation procedures like Nispanda Bhava. Personal guidance was also frequently provided.

The time-table was framed on a judicious combination of talks, practices, and discussions. Simpler topics were taken up first and were developed further, later. Recreational and entertainment elements were mixed at appropriate times when similar topics came up for discussion. The method adopted throughout was "learning by doing" and "situational learning." At no time, sermons were preached. Even in case of practice of yama and niyama special guidance chart was exhibited.

Measurements were taken both before and after the course. Records of perceptual efficiency at the sense level, observation of yamas and niyamas during the study period, were maintained. Please refer to appendix on next page. On an average, about twenty persons attended the Yoga Recreational Centre, while ten joined the practical training.

The earlier doubts, on the problems of the educated, were confirmed by the various tests conducted and subjective statements made during discussions and guidance. The present-day man is in a terrible hurry, he is just running without knowing where? For example, he eats in a hurry, he sees in a hurry only half of what is to be seen, and has neither faith nor patience to give a fair trial to things spiritual. He is a disintegrated being. In the words of Sri Mahesh Kaul, "..I am forging ahead for I am too busy raising the standard of my living upon the tomb of my life, which lies buried and forgotten, beyond senses, beyond cognition, beyond experience".

PLEASE REMEMBER

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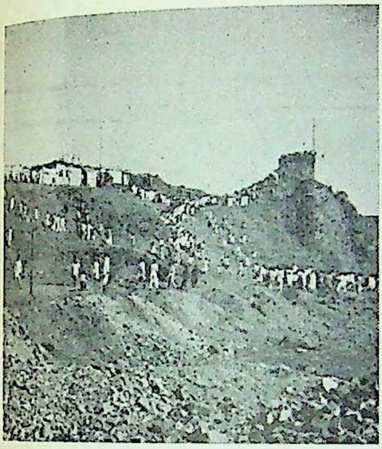
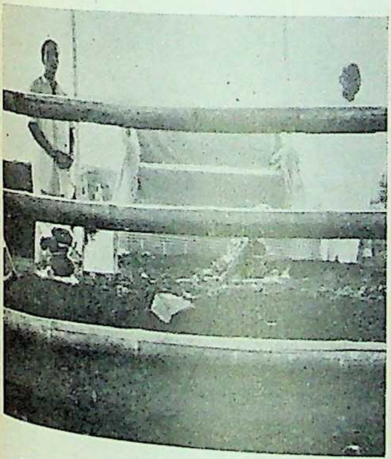
Help the cause of yoga by bringing this special issue to the notice of those likely to be interested.

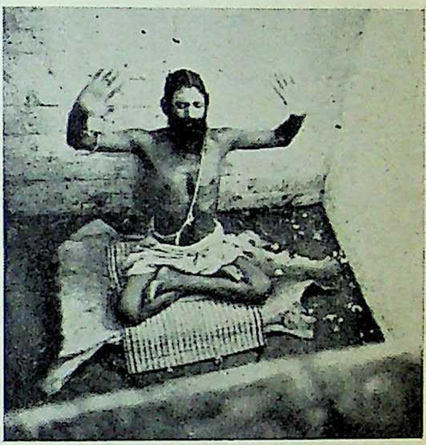
BURYING UNDERGROUND IS NOT YOGA



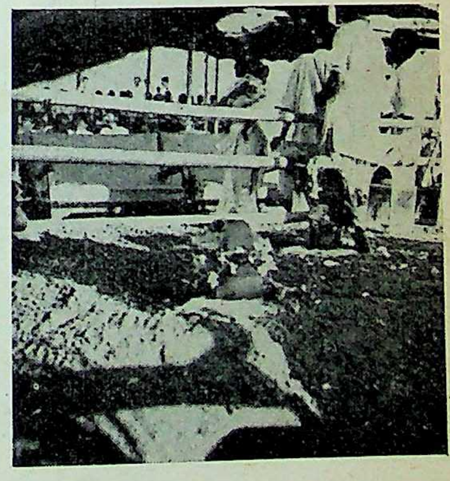
The Jari Mari hillock, where a swami was to remain buried for 40 hours, draws large crowds. The pit 6'x6'x10' is below the temple (at the highest point).



Wooden planks of 6'' breadth were placed above the pit, which were covered by galvanised sheets and then red earth, seen above. On the Rt., scenes near the pit before the opening of the pit.



The swami, young man of about 35, slim of build, attributed yoga sādhanā the credit of his performance. Lowered in the pit, with the help of two planks he gives his blessings to the gathering after offering prayers.



A section of the audience in the spacious garden of the Institute staring with wide eyes at the yoga demonstration at the end of a Refresher course. In the background, sitting from right, Dr. N. N. Shah ex-Mayor of Bombay, Shri Yogendraji, Dr. L. N. Kurulkar and others.

APPENDIX

ADMISSION TO THE YOGA RECREATION CENTRE

I promise to practice the following codes of conduct *at least* for fifteen days when I am in the Institute :—

1. I will not cause harm to anybody, friend or foe.
2. I will not speak untruth at any cost.
3. I will steal nothing ; neither will I accept anything as gift.
4. I will not succumb to passion or lust even in thought.
5. I will keep myself clean physically and mentally.
6. I will not be contented in any circumstances, till I have improved myself.
7. Whatever happens, "Is for the good" ; keeping this in mind I will practice fortitude.
8. I will do my duties without caring for the reward.
9. I will maintain a diary during the fifteen day camp.
10. I will study myself and my actions. And if I have any wrong habits I shall get rid of them.

FIVE SENSES	MARKS
1. Taste	/100
2. Hearing	/100
3. Smell	/100
4. Seeing	/100
5. Touch	/100

Name :

Address :

Signature :

Date :

YOGENDRA NISPANDA BHĀVA

(A RELAXATION PRACTICE)

HAVE you been aware of relaxing consciously? Probably you have tried, in the past, to learn to relax. But you cannot say whether you got the correct understanding of its technique.

Let us develop this point further. I will like to narrate a story which would help us in understanding this. A certain stranger in a dense part of the forest met a monkey who was a demon in disguise. Said this monkey to the stranger, "I am your friend. I will do anything of your bidding. I can bring you your most cherished objects. My only condition of service is that I must be given work. I just cannot be kept idle. Otherwise I will devour you." Now, as per his promise, the monkey became a good servant. But after the stranger had all he wanted and desired to rest, the monkey came to him and reminded him of the condition. The man was puzzled. He, however, found a way out, as to how to keep the monkey engaged. He ordered a ladder, fixed it near a tree, and asked the monkey to climb up the ladder and then climb down and continue so, till he was stopped. Now this kept the monkey busy all the way and the stranger was able to have some rest. Can you guess how this story bears on relaxation? Just substitute the stranger for our body and the monkey for the mind! Our mind is always agitated and leads to tension of the body. Like the old man of Sindbad the Sailor, the mind does not allow for muscular and bodily relaxation. We have to learn to separate the mind from the vicious hold on the body; otherwise, like the monkey, the mind does not allow rest to the body.

I intend to show how this can be achieved. There is an institutional practice known as Yogendra Nispanda Bhāva that helps in cultivating the right attitude for relaxation and also helps in physical relaxation. Yogendra, of course, signifies its being evolved at The Yoga Institute by its founder, while Nispanda is motionlessness; Bhāva is a state.

We recommend your assuming a very comfortable posture, sitting or reclining against the wall. It is only after you check your various parts—whether they are well relaxed—that you proceed further. You then shut your eyes and quieten your thoughts for a minute. After this, you tell yourself that you want to relax. For this purpose, you will keep your mind during the practice on a sound that is loud in the beginning but becomes gradually faint. This is the sound of a passing train, vibrations of a gong etc. Otherwise keep the mind absorbed in a rhythmic sound like the tick of a clock, or chirping of birds or the insect sound. This does not mean you actively concentrate on any one sound in spite of disturbance from other stronger sounds. You have to be passive and listening. You do propose to attend either a receding sound or a rhythmic sound, but if another powerful noise disturbs you, you just allow it to come before your mind and then pass off. You do not become tense. Remain passive and listening. When you are again free of disturbance put the mind on the sound of your choice. Now if you remain like this for a little while you are sure to notice release of tensions in some parts of the body. You may feel lightness of the hands or even you feel heaviness of the whole body. During your listening, do go over this feelings also. But then you may much later get so absorbed in the sound that you may forget everything, including your body. You may for a while even stop listening to sound.

You are sure to feel relaxed physically then. Even more you become very passive and quiet and the feeling continues. There are many benefits of such a practice but it is better you try it and find the same yourself.

PATIENCE

by SHRI VIJAYADEV

Though I know there exists
The Reality,
Whereunto is bound
This universe of shadows
And shape and size,
Unimagined of the Prophets and the saints—
Where there is no sin,
No vice, no falsehood,
No self, no ego, no-I.
But the seer sees and experiences
Without the senses,
Or a name or a form, or a shape
The true meaning of life
And the vital TRUTH
About the self and the universe,
And the cosmos.

Even knowing this,
I race towards an aim,
Contradictory to the longings of my soul,
To reach a mundane goal.
Rushing in a mad frenzy,
I run and grab and grapple
With the unknown forces,
To secure that which is denied to me.
The wild horses of my desire
Carry me away
And I see a deep chasm between my goal
That stands betwixt now and eternity.
The question is, Have I no faith in my tomorrow ;
Have I no patience to wait
And see the flowers blossom,
Or wait for the fruits to be ?

With compliments of
Sir Brijlal Nehru, Harijan Sevak Sangh, Kingsway, Delhi-9.

QUERY CORNER

CAN A STUDENT OF YOGA COMPROMISE BETWEEN DUTY AND CORRUPTION?

42. Millions of conscientious persons throughout the world are face to face each day with the problem of compromise to evil. A variety of situations arise where people are forced to submit to evil against their will in lieu of personal considerations. This temporary sacrifice of conscience helps them to tide over an odd situation which they are physically, mentally, morally or spiritually incapable of resisting. Whether such devices or, call them, escapism is compatible with the yoga way of life is a poser to all students of Yoga.

With the student of Yoga there are some principles which guide his personal and social behaviour. These are *yama* and *niyama* which require him to adopt a given pattern of behaviour. Any departure therefrom deprives him from the ultimate success in Yoga. But the society as it has always existed is made up of all elements good, bad and indifferent. Many have no principles of life except opportunism. When such persons possess power and influence, they become a problem to those who would prefer to live an honest life, for one has either to connive at their behaviour or break up relations. The latter is not possible in case of subordinate or hard-up persons who are dependent for their living on such persons. When the student of Yoga happens to be under such persons his problem takes on a new form *i.e.* whether he prefers his usual living under such circumstances to the yoga way of life. He has to choose between the two.

This dilemma has been typically expressed by a government employee, Sri K. K. N. Writing from Madhya Pradesh, India, he states, "Some time back, I had been at Gwalior where a friend of mine practising Yoga for several years put up a problem before me. I also could not find out a solution for I am facing the same situation, to some extent. He says that even if he shows respect out of sincerity to his superior officers—only officially superior but perhaps with no moral principles or spiritual development—they do not care. This negligence on the part of officers urges him not to show any respect to such officers. Naturally, he has consequently to eat the fruits of displeasure of these officers. I also do not bow down before such officers, but, in my case, my boss now understands me and there is no more trouble. But such officers are rare. So some solution has to be found out *i.e.* whether we should surrender to corrupt bosses or we should resist the pressure caused by displeasing them ?"

In such situations, one must remember one's motivation. People join service for *artha* or economic considerations. While in the office or during the period of service, you are expected to do your legitimate duty for which you are paid. It implies also respect for your superiors *while on duty* even while you know they are corrupt. The moral problem is your personal valuation and it cannot be brought into the picture of service for which you are paid. You have to carry out your duties as assigned and be honest and straightforward. You are not to compromise your own yoga principles, but you certainly cannot impose them on others. So while on duty, you are not guided by *mokṣa* but by *artha* and the obligations associated with artha must be carried out. One should not accept such situations beforehand, if he is to follow the path of Yoga. But, *off duty*, you have every right to practise *upekṣā* or non-violent non-co-operation with the evil. You can even criticize such conduct, if you want.

In short, if you are to follow the path of Yoga, you should be careful in selection of your service for *artha* and avoid such offers as would involve you into moral turpitude or compromise. If you have joined such service and find later that it interferes with your own progress, you have option to join another more suitable one to your way of life. But having accepted a situation which becomes a legal agreement to serve, you cannot show disrespect to your officers *while on duty*.

A student of yoga for this reason should try to be an economic unit of fewest necessities. A person economically dependent on others has little choice when it comes to physical existence in a world not so entirely moral. The individual should therefore make a judicious choice when undertaking responsibilities and avoid awkward positions which may come in his way of yoga life. This will help to avoid embarrassment later. In a society which is corrupt, one has to be doubly disciplined and careful to avoid obstacles in the path of Yoga.

REVIEWS

A System of Caucasian Yoga, a fascimile of the Manuscript by Stefan Colonna Walewski. Published by The Falcon's Wing Press, Colorado, U.S.A. Price $4·95.

There have been frequent attempts in the West to show that a number of practices similar to those of Yoga have been in use in many esoteric societies which were often referred to as secret doctrines. This is one such attempt made more credible by the dogmatic and recent handwritten notes referred to as manuscript inspired by the original doctrines of the cult. These secret Caucasian doctrines "*never before revealed*" are a jargon of stray practices of Yoga. There are references to sun-breath and moon-breath (*sic*) postures, to *recaka*, *pūraka* and *kumbhaka* with arbitrary ratio of mātras, to "mūllah mudra" (?), to "kechara mudra (posture)" etc. One wonders whether a traditional and ancient system absurdly represented as some esoteric system of the West contributes anything beyond the word "Yoga".

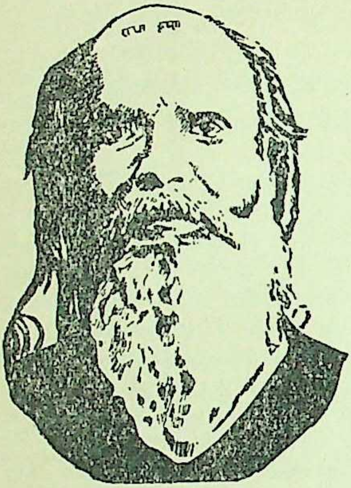
St. Francis of Assisi, the bhakti yogin, by Fr. Anthony Elenjimittam, Aquinas Publications, Bombay. Price not mentioned.

Each religion and country refers to their saints and seers who have lived, and devoted their noble lives in the service of humanity. Some amongst these God-realized become inspired by a mission of their choice which they spread wherever they go. The central theme is usually theistic with an emphasis on altruism; and the message because of these have a great appeal to the masses. Therefore, where other things fail, the saints and sages succeed in giving solace to a large majority of unsophisticated minds. The effort to synthesize *Bhakti Yoga* is very welcome here.

Devatma Shakti (*Kundalini*, divine power) by Swami Vishnu Tirtha. Published by Shri Sadhana Granthamala Prakashan Samiti, Bombay. Price Rs. 10·00.

The significance of *kuṇḍalinī* and its awakening by various practices or by the blessings of a gurū have been stressed in many tantra and yoga texts. Conceived as the divine energy in the human body, attempts have been made to locate it by association with the nervous system. Even though nothing definite has been proved, it is apprehended that it has correlationship with prāṇa and also with sex-energy. According to the schools having this as their core of practical teachings, it is in some form associated with the nervous system. Lately, the *cakras*, the smaller subsections in the path of the kuṇḍalinī have been spoken of as plexuses. Without proper evaluation, this appears speculative. But the array of experiences which accrue the awakening of the *kuṇḍalinī* described in the texts and confirmed by many who reached the end of the path arrest the attention of all practical students and the scientists. The *saktipat* discussed in this book is more akin to tantra.

THE WAYS OF THE GREAT



IN 1857, when Paramahaṁsa Mādhavadāsajī was nearing sixty years, his reputation as a great yogin became so widely known, that he had to seek solitude in caves of the Himalayas. After twenty years of austere practices of various *kalpas*, he was again seen in Karachi as the head (*mahanta*) of a clan (*jamāta*) of 500 hermits who accepted him as their leader. During this period, his name became associated with the many yoga powers that he exhibited.

The great Master would, at times, elaborate upon the so-called miracles he performed, to his close disciples. He did not display any vanity either but would speak of these matters, as if they were ordinary things. On one such occasion, when Shri Yogendrajī was present, he offered an explanation, coming, as it were straight from Patañjali's *Yoga Darśana* Siddhi-pāda III, 20. It so happened that during February in the year 1917, Paramahaṁsa Mādhavadāsaji along with Shri Yogendrajī visited Matheran, near Bombay. The host, Sir Vassanji Trikamji, who was very happy to have this visitation suggested to the Master to have a group photograph taken wherein all persons residing at the Forest Lodge could be photographed with the great man. Paramahaṁsaji declined. He did not wish to be photographed with the group. The knight was however undeterred and made arrangements for a local photographer and one from Bombay. The knight persuaded the yogi to be in the group. At this stage when Paramahaṁsajī joined the group, he said, "Why are you taking all this trouble? I will not be available in the photograph." Sir Vassanji was full of enthusiasm and the cameras clicked several times. However, when the film was developed, the photograph showed the whole group present without Paramahaṁsajī. Instead the tree at the back, the wooden slippers and the kamaṇḍalu were seen in their places.

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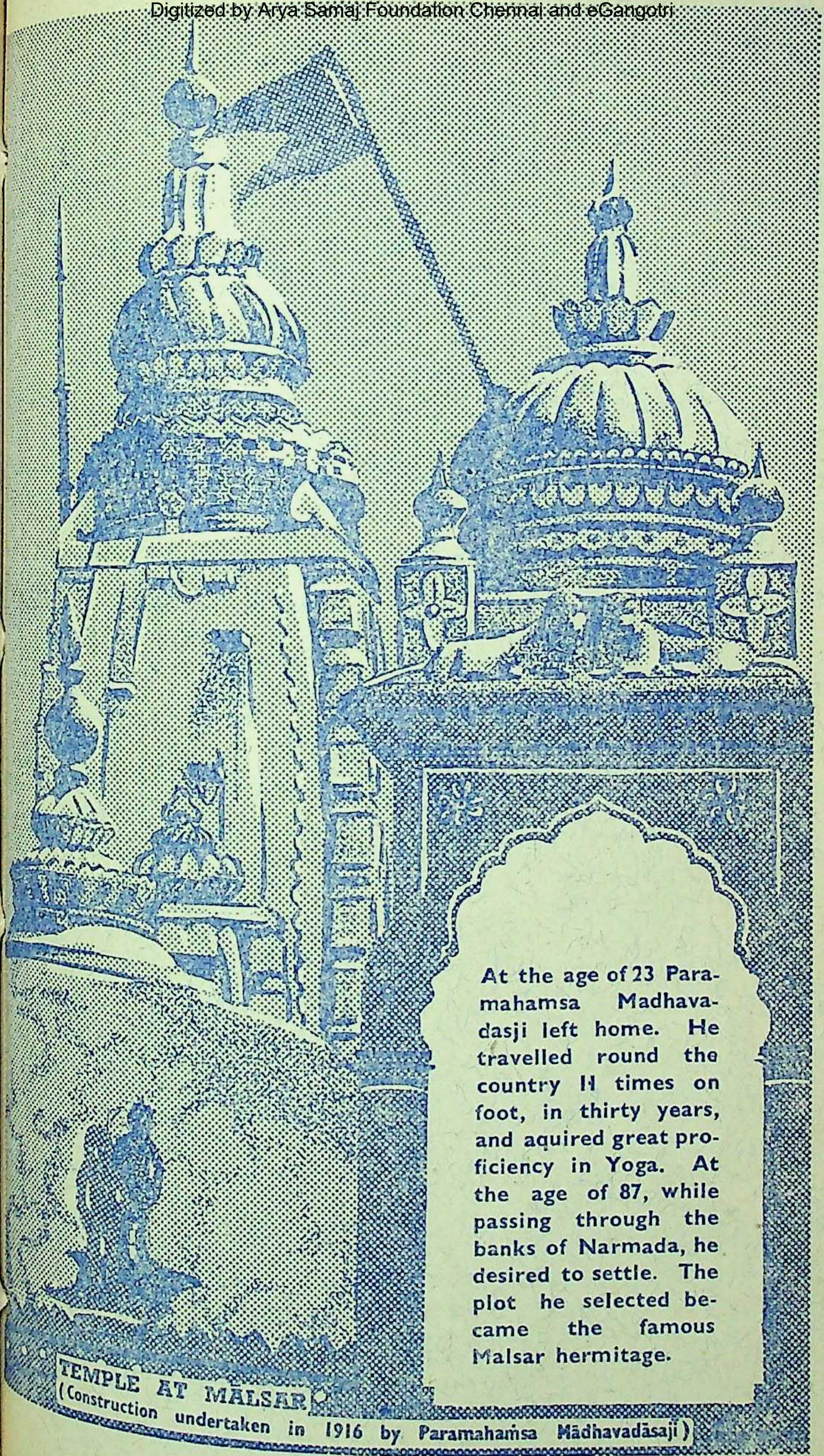

At the age of 23 Paramahamsa Madhavadasji left home. He travelled round the country 11 times on foot, in thirty years, and aquired great proficiency in Yoga. At the age of 87, while passing through the banks of Narmada, he desired to settle. The plot he selected became the famous Malsar hermitage.

TEMPLE AT MĀLSAR
(Construction undertaken in 1916 by Paramahaṁsa Mādhavadāsaji)

YOGA IN MODERN LIFE

YOGA OF THE PAST

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EDITORIAL NOTES

Significance of Maṭhas

The ancient centres of higher learning and technique were provided with essential facilities by the followers of their respective traditions of religion and culture. We have thus in India a large and varied number of maṭhas and āśramas (institutions of religion and culture) promoting certain ideals and technique basic to them.

Because of their purely abstract, philosophic contents, the maṭhas propagating the teachings of Śankarācārya (*advaita vedānta*) have an honoured place in India. THE SEVEN MATHAS OF SANKARACARYA and their significance have not been fully evaluated for the specific purposes they are to fulfil and how they remain interrelated in the promotion of the basic teaching. The article by Prof. S. G. Desai , M.A., PH.D., Lecturer of Sanskrit in Ruparel College, outlines the seven maṭhas in their relation to each other. It is therefore highly informative and useful especially to the students of Vedānta.

Steps in Āsana

Many in India and outside have recently taken to the practice of yoga āsanas. While some are personally guided by teachers, the majority of them practice yoga āsanas through books and charts. In the case of the former, often the teachers differ in their technique—steps and many details which go to make the posture perfect. To separate the āsanas from gymnastics, the mechanistic arrangement of the body should be supplemented with the essential features which conform to the yoga posture. In case of charts, the imitation of postural or other outlines make the study languid.

The teacher-trainees at the Academy of Yoga are trained in essential details in respect of each yoga practice whether posture or any other process. A model is set here for guidance of the teachers in regard to a simple meditative pose—Sukhāsana—the first conditioning posture taught to the new student of yoga education.

Possibilities of Yoga Education

Mr. Jean P. Bastiou is an earnest qualified teacher of yoga education now engaged in promoting its cause in Brazil. His scrupulous exposition and application of Yoga at his Academy in Rio de Janeiro has made the subject so popular that at one time he had a waiting list of 1000 students.

What is more is the result. Although the certified teachers of Yoga are not trained in the practice of yoga therapeutics or esoteric learning, the success in dealing with ailing students—TRANSFORMATION THROUGH YOGA by Mr. Fernando Rezende Marques to wit—has been in the main due to the right application of yoga education they receive at The Yoga Institute even in its elementary form. Mr. Bastiou observes, "(This experience) shows the importance of Yogendra methods and some lectures on yoga principles as I heard at The Yoga Institute. The spiritual aspect of Yoga, in this case, was spontaneously brought out and a man who starts Yoga to improve his health and emotional balance reaches spiritual values of Yoga by a better understanding of life. That is Yoga."

Situations and Problems

A majority of students and even the teachers of Yoga seem to remain under strain due to various situations and problems peculiar to them. So while they concern them personally, their character is of a nature which requires guidance. These have been dealt with through discourses, query corner, and now through LETTERS ADDRESSED TO AN UNHAPPY FRIEND. These mediums are used to harmonize perspectives and value-judgements in given situations so as not to miss the ultimate for the immediate which unfortunately happens to be the case. This leads to emotional response which gets entranched in the subconscious and thus creates further problems, as it were, forming a vicious circle. Therefore, objective reflections are a part of yoga education.

पद्मासने[1] स्थितो[2] योगी नाडीद्वारेण[3] पूरितम्[4] ।
मारुतं[5] धारयेद्यस्तु[6] स मुक्तो[7] नात्र संशयः ॥५१॥

THE yogi seated in padmāsana, drawing in the air through the *nāḍīs* and holding the same, he indeed is free, there is no doubt.

NOTE : Through the suṣumṇā-nāḍī, the *vāyu* is to be guided higher up in the head region says the commentator. Thither it is to be steadied. Literal meanings of the words used in yoga texts are of little value, as in the interpretation of most of yoga terms. For example, the *nāḍīs* are not conduits that can be "filled" with something. For another, *mārutam* is not *vāyu* or atmospheric air or even *śvāsapraśvāsa* or breath movements. The words *vāyu* and *mārutam* at their gross level may be compared to nerve impulses as stated in *Yoga Personal Hygiene*, p. 111. The "filling" and "moving" of the nerve impulses in the suṣumṇā and finally to "hold" the same (where ?) signify the knowledge which only the yogin has and which is passed by him in person to the disciple. It may be admitted that, if the correct technique is carried out, the result will not be in doubt. Genuine teachers are unprepared, in the interest of the students of Yoga all over the world, to disclose the entire technique which was wisely left out by the masters. The earnest students must for that reason seek the personal guidance of a perfect teacher.

1. *Padmāsana* in a compound occurs in B1, B2 and B3.
2. *Schito* is the corrupt reading in B2.
3. *Nāḍīdvāreṣu* occurs in B3.
4. *Pūrayet* is found in B1, B2 and B3.
5. *Māruto bhidyate* is occurring in B1 and B2 instead of *mārutam dhārayet*.
6. *Yasya* occurs in B1 and B2.
7. *Yukto* occurs in B3.

अथ सिहासनम्

गुल्फौ[1] च वृषणस्याधः[2] सीवन्याः पार्श्वयोः क्षिपेत् ।
दक्षिणे सव्यगुल्फं[3] तु दक्षगुल्फं[4] तु सव्यके ॥५२॥

The two ankles may be placed below the genital organ, near the perineum, so that on its right side is the left ankle and on its left side is the right ankle.

NOTE : The technique for the placement of the legs in most meditative postures is uniform, i.e. a firm base, where the spine can be held erect, and which is comfortable. The crossing of the legs or the ankles is a part of this technique. In case of ankles, they are placed variously as in the case of Siddhāsana, Padmāsana, Sukhāsana, Svastikāsana etc. These may be either above or below the thighs. When they are below the thighs, they have to be near the perineum, in some cases, above or below the genital organs In case of Sukhāsana, the crossing may be anywhere between the perineum and the knee leaving margin for adjustment to be comfortable.

There is nothing new in Simhāsana as a meditative posture so far as the concept of base is concerned, alike any other meditative pose. The technique as above given is simple, but the posture is not very common since better meditative postures are available.

1. The reading of B_1 is *gulpho ca dṛṣaṇasyadhaṣṭivanyāḥrśvayoḥ kṣipet.* This is corrupted.
2. *Adhaṣṭhivanyāḥ* is the reading of B_2.
3. In both cases, B_3 uses *ca* instead of *tu*.
4. Ibid.

हस्तौ तु[1] जान्वोः[2] संस्थाप्य[3] स्वांगुलीः[4] संप्रसार्य च ।
व्यात्तवक्त्रो[5] निरीक्षेत नासाग्रं[6] सुसमाहितः ॥५३॥

Placing the hands on the knees, the fingers outstretched, with the mouth open, he may gaze at the tip of the nose, his mind well poised.

NOTE : Pancam Sinha translates "Place the hands on the thighs" which would be incorrect. The palms are on the respective knees with the fingers outstretched making them look like the claws of a lion. Since the pose bears the name of "the king of the jungle"—the lion, it tries to imitate its shape and look (when sitting, seen from the front). The mouth is to be kept open, but recent yoga gymnasts have tried to make it more awesome by protruding the tongue in the true fashion of a lion. All this mimicry has little value in Yoga. It is just another instance of the ancient yogins adopting the postures of birds and animals etc. The fixing of the gaze on the tip of the nose and keeping the mind well poised are common to all meditative postures.

1. *Tu* is dropped in B_3 and *ca* is added.
2. *Jānunoḥ* is the reading of B_1 and B_2 while *Jānvau ca* is the reading of B_3.
3. *Schāpya* is the reading in B_2 and *sthāpya* in B_1.
4. *Hastāṅguliḥ prasāryya ca* is the reading in B_3.
5. It reads as if it was *vyāttavatkro* in B_1 and B_2.
6. *Nāsāgranyastalocanaḥ* is the reading in B_1 and B_2.

THE SEVEN MAṬHAS OF ŚANKARĀCĀRYA

by S. G. DESAI

THE first one is Sāradāmaṭha which is situated in the west in Bhārata country. It belongs to the Kīṭavāri sect. Dvārakā is the holy place here. Siddheśvara is the deity, Bhadrakālī the goddess, Brahmā the teacher, the Gangā and Gomatī the holy waters and the *Sāma Veda* for singing the praises. Here one determines to take to renunciation for the uplift of his own self, and for the sake of its intuitive vision. The spell recommended for this Matha is "Oṁ Namo Nārāyaṇāya."

The second is Govardhanamaṭha situated in the eastern direction. It belongs to the tradition of Bhogavāri. It is in the Vanāraṇya. There is Puruṣottama Kṣetra, Jagannātha and Vimata as the god and the goddess at this place. Bhadrapadma the preceptor, Mahodadhi (the great ocean) as the holy waters, Prakāśa the Brahmacārin, the recitation of the *Ṛg Veda* and the discussion of the sentences like "The Brahman is the great knowledge and delight" belong to this Maṭha where one confirms the oath of taking to renunciation.

The third Maṭha is called Jyotirmaṭha situated in the north. It belongs to the sect of Ānandavāri. The Badrikāśrama is the hermitage here. At his place, Nārāyaṇa is the god, Pūrṇagiri the goddess, Troṭaka the preceptor, Alakanandā the tīrtha, Ānanda the Brahmacārin and here is practised the recitation of the *Atharva Veda* the meditation on the sentence like "This soul is the Brahman."

The fourth Maṭha is the Śṛṅgerīmaṭha which adorns the Southern direction. It belongs to the Bhūrivāri sect. The city is Sarasvatībhāratī. Here the place is the Rāmeśvara, the god presiding over the Maṭha is the Ādivarāha and the Kāmākṣī the goddess. The sage is Śṛṅgī and preceptor is Pṛthvīdhara. The holy waters here are the river Tuṅgabhadrā and Caitanya is the Brahmacārin. Here is practised the recitation of the *Yajur Veda* in particular and the discussion of the sentences like "Ahaṁ Brahmāsmi" etc.

The fifth Maṭha is Sumerumaṭha which stands to the upward direction (Ūrdhva). It belongs to the Kāśī sect. The Jīvanmuktas like Janaka, Yājñavalkya, Śuka, and Vāmadeva, the divine sages like Sanaka, Sanandana, Kapila and Nārada reside here. The Kailāsa is the Kṣetra, the Mānasa the Tīrtha, Niranjana the God and Māyā the goddess, Īśvara as the ācārya and Ananta the Brahmacārin at this place, where the recitation of the Susaṁveda is practised and discussion on sentences like "The Brahman is the super-conscious and infinite one" takes place.

The sixth Maṭha is Ātmāmnāya-paramātman which is situated to the downward direction (Ādhāra dik). It belongs to the Satya sampradāya. Here there is Nābhikuṇḍali Kṣetra, Trirupati the Tīrtha, Haṁsa the god, Paramahaṁsa the goddess, 'Sohaṁ' the great spell, Brahmā, Vīṣṇu and Maheśa the three deities and Jīva as the Brahmacārin. Those who take to Jñānasannyāsa stay here.

The seventh Maṭha is situated in the Jambudvīpa. Here the Saṁyogajñāna is the flame. The residents do not wear the religious thread. Here Śradhā is the river, Vimalā the tīrtha and the real acceptance of the renunciation is the thought for the satisfaction of one's own self.

Please renew your subscription to the new volume beginning with this issue.

SUKHĀSANA

(A SIMPLE MEDITATIVE POSTURE)

You are probably accustomed to sit on the floor, or if you follow the occidental way of life you are more comfortable sitting on a chair. But whether you sit on the floor, as in India, or on a chair, as in the West, you must have found that you cannot with ease maintain your posture for long. Generally it is found that one would shift one's posture, even stoop or slouch after sitting continuously for ten or fifteen minutes.

Now, in the study of Yoga, the first thing we learn is to master a good posture for prolonged sitting. The idea is to remain both steady and comfortable while performing yoga practices like prāṇāyāma, pratyāhāra etc.

Such a simple meditative posture is Suhkāsana or Easy Pose. In fact, many of us usually sit in Sukhāsana without knowing it. Only that we do not perform Sukhāsana in all its details. By learning it systematically, we will improve our posture and establish an inner harmony, so necessary for putting us in the right frame of mind for yoga practices.

First, sit with the legs stretched out. Bend one leg and place the foot below the thigh of the other leg. Check up whether the heel so placed below the thigh is not too near the knee or too near the buttocks. The heel should be below the thigh somewhere between the knee and the buttocks as may be found comfortable. The angle to the floor at which the foot below the thigh is, should be noted. Similarly, cross the other leg at the ankle and place the heel below the thigh of the other leg. See that the ankles cross each other and both the knees are parallel to the floor i.e. the distance of one knee from the floor is the same as the distance of the other. You may do a little readjustment so as to be comfortable. *See Fig. 1.*

Maintain the spine erect; sit tall. Throw the head up and keep also the neck and the head erect along with the spine. Pull the shoulders slightly backward. Draw the abdomen up i.e. do not allow it to relax and possibly protrude. Next thing to do in Sukhāsana is to place the palm of the hand on the respective knees. Check by slightly rocking the elbows that the arm is relaxed.

Shut the eyes, and feel silence. Sit for three minutes in this position, in the beginning, without allowing outside thoughts to disturb. If necessary, fix your mind on different parts of your body e.g. check whether the hands are relaxed, the abdomen is drawn in, spine is erect etc. You may even attend to your breathing for a while.

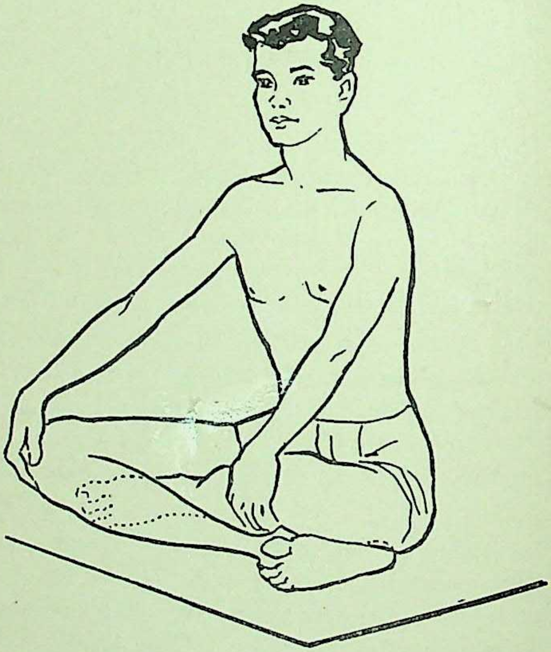

FIG. 1.

The second step in Sukhasana of crossing of both the legs. The other steps will follow after this.

In the beginning, there may be some discomfort probably due to the friction of the mat or rug on the feet, or the strain of keeping the body erect etc. Your mind may also wander in the beginning. But you will have to persist. Tell yourself before starting the practice that you want to quieten yourself.

Below is an observation table that you can use to check how well you are progressing with the practice. If you fill in this for a week and have difficulties with the practice, you may mail the observation report to Coördinator, *Yoga Extension Service*, *P. B. 481*, *Bombay-1* for guidance.

OBSERVATION TABLE

SUKHASANA

STEPS	OBSERVATIONS
1. Sit on floor. Bend one leg, place heel below thigh of the other leg.	
* **Check correct placement of heel.**	
2. Cross the other leg similarly.	
* **Check if knees parallel to floor.**	
3. Maintain spine erect, shoulders thrown back, abdomen drawn in.	
* **Check all Points.**	
4. Place palms on respective knees.	
* **Check whether arms relaxed**	
5. Shut eyes. Feel quiet. Remain 3 mnts.	
* **Check facial tension, pulse, respiration and time. Note change in feeling.**	
* Use abbreviations and make notes on Rt. side.	

TRANSFORMATION THROUGH YOGA

by FERNANDO REZENDE MARQUES

GREATLY honoured to write an account of my experiences in Yoga, I wish to express my gratitude for the opportunity.

I am a Catholic, married, 35 years old, and, at the time of my first contact with Yoga, felt myself to be, *emphatically, a banker.* There are five telephones on my office desk and several buttons. It is enough for me to press one of them and immediately a secretary or an assistant answers my summons. My orders reach the four corners of the three enterprises I control from that desk and my presence is felt throughout that small empire.

Suffering from mental fatigue and unable to understand, in my subconscious conflicts, what was wrong with me, I frantically pressed a secret button, reserved for emergencies only. It did not ring. I had called God and He did not hear me. A deep anguish took possession of me and I had a series of psychosomatic break-downs of undescribable intensity. I wandered from church to church ; in confessionaries and at the foot of altars I searched, in all earnest, for a material support to free me from that feeling of dejection. It was then that a Benedictine monk suggested that I contact Jean-Pierre Bastiou and advised me not to pray. There, I would find the way to prayer.

True enough, very soon that happened. The simple but efficient method which Bastiou used to plan for the course of yoga practices, in a short time made me see the basic mistakes in my conduct. I must add here that I had never done gymnastics and never persevered in any project, except those related with my work. My initial reactions impressed me so much that I did not miss one single practice during the first months. As I started to feel the benefits of Yoga, I became a sincere propagandist and tried to influence my friends and relatives to practice Yoga with Bastiou. I did not know then that the interest in convincing others to join us was a latent desire, now awakened, compelling me to do good, give, love. I will revert to that later. But what called my attention most was the fact that to the Master and fellow pupils I was just an "ordinary man", not a banker, as I was always treated, not depressed, as in fact I felt. I came to realize that to be "ordinary" was a blessing, that to breathe the same air as others was a communion. I learned the true value of my body and to take from it all the advantages that nature permitted, thus being able to control my fatal emotions. I also learned to meditate. As a Catholic, I had never done so. Gospel in hand, I now meditate daily with concentration, discovering day after day the way to unity.

It would take too long to give examples of all the changes that took place within me. Two of them, however, I must give here.

I was brought up as a "servant of the Lord." Today, I no longer think that. Neither do I see God as a Father, punishing and rewarding us for our acts. I understand now, under the principle of Unity (Yoga) that I am a divine spark. That God is not a figure, palpable or personal. It is a Whole. Self, thought, action. Sat-Chit-Ananda (Absolute Existence-Knowledge-Bliss). Thus created to His image and likeness, I am. Action, Love, Bliss, being the words that created me, I cannot be "I" and only "I". I cannot live to myself only. It would be contrary to my own nature. As a part of the Whole, I have this, I am realizing God in myself. Thus, I banished the fear of sin from my system and made goodness my only goal. Diving deep into the self, into the core of my being, I always came upon an unsurmountable obstacle. I learned then the most strange paradox of religious thought: a man cannot withdraw deep into himself and there enter in union with God if he is not able to abandon himself to others in the form of pure, unselfish love. Through contact and enjoyment of nature, I came to understand it. Knowledge, Love. For nature, in which the individual subsists, belongs to all, it is attracted to mankind and mankind is attracted to it. The individual subsists therefore, to expand, enlarge and improve humanity. His essential nature is love common to all. The individual is part and parcel of the Whole.

Then I returned to the office. To the material world which dominated me and that I almost hated. I returned fearless, because I had felt I was growing in sin. I returned with the desire to improve myself and along with me to improve all those dependent on me, now my corroborators. I postulate principles for which I now fight—those of a humanitarian, sympathetic socialism, without expectation.

The change was radical ; and I alone can say how much I benefited from it. I suffer, the suffering of a hungry humanity, the alienation of the working classes, the materialism of capital, government and church. But I no longer suffer with depression and do not miss the past and lost enjoyments, which I did not really enjoy, because I feared them.

Even physically I am a new person. For three years, I could only sleep under the effect of sleeping pills. Now I sleep peacefully after practicing Nishpanda Bhava. Suffered from migraine and collitis for 20 years. Now have regular bowel movements, and the headaches only occasionally which I cure with Yoga Mudra, Sarvangasana etc. I was 1.6m. tall and weighed 72 kgs. Today, am 1.6m. and weigh 58 kgs. My chest capacity increased from 3.2 to 4.5 cubic litres. My control of breath is satisfactory ; and I have surprising flexibility and my emotional balance is a comfort to me. Heart-beat is steady, the blood pressure which was 7/4 is now 12/7, and the pains on the nape of the neck and other muscular pains simply disappeared. For just once, I experienced the quietness and abstraction of the senses for three hours—the mind involved in deep blue, free from any thoughts. I even tried to attain these states in search of an unknown satisfaction but even this I have given up. If I do have a new experience, I shall not pursue this urge, but intend to attain the tranquility experienced with the unity of the body, mind, and soul, to utilize this experience in the benefit of so many others who, like myself, live today more in the path of conformism and passivity than in the true path of prayer.

A LETLER TO AN UNHAPPY FRIEND—1

Dear Babu,

I find from your last letter that you are in the midst of troubles. I am indeed sorry to learn this. You should have written to me earlier. Babu, we are old friends, and as they say the relation between true friends is more intimate than even that between branches of the same tree.

All I knew about you since your marriage three years back was from Doshi, our dandy friend. He spoke very highly about Sheela, your wife, and also told me about your son, Bablu, who was recovering from a polio attack. But now Doshi lives in Delhi somewhere near your place, and I did not have more news. But it appears you have some news to give.

You write that you have just come out of a hospital after an accident. Thank God! you had minor injuries. But what is this incident you narrate about Sheela, that was responsible for this accident? Is it true that Sheela is unfaithful to you? Can this be true?

I was much pained to read your last paragraph, "I am disgusted with life . . . all my plans are shattered . . . I have no interest left in living." What has really happened, Babu? I am so anxious to know everything. When I imagine our good old days I always picture you as a jolly devil-may-care type. I cannot forget, for example, our last days in the college when after dinner, hand in hand, we used to march out of the hostel to the tune of popular songs transported into another world by the magic wand of the fairy Night. And what plans for the future we discussed then and how in that enchanted world we installed on the highest pedestal our youthful ideas and ideals! Now, when we face the glare of stark reality we meet a cruel and selfish world that has no place for lofty ideals and moral values. We feel deeply disillusioned and utterly lost.

But in spite of this futility of life that you feel in moments of despair don't you agree, Babu, that life *on the whole* has been worth living for? You had good education, loving and progressive parents, a decent job, a wife "after your own choice." It is true that at the moment you are undergoing rough times. But don't be afraid Believe that life is worth living and your belief will help create the fact. I am reminded of what 'Panditji' used to say in our class quoting the scriptures, "Man is the product of his faith. One who has deep abiding faith in life lives more fully, while one with poor faith is lost." You remember that saying of his. Life is not as miserable as we paint it in moments of despair. How can we judge life from a negative and casual experience? Have we no opposite feelings at other moments when we achieve something?

Like a drunkard, when under stress of emotions, we look at the world differently; but when tuned with Nature, as during an outing, how wonderful the world looks. I need not sermonize on this, but do not let lasting impressions take hold of you since it will blur your reason. So take charge of yourself dispassionately before you think of any action.

Do write to me early, and ask for any help, you need.

Your old friend,
ANAND

CERTIFICATE COURSE

New term for the C. T. Y. Ed. Course starts on 1st September 1963.

Please ask for particulars.

NEWS AND NOTES

AT THE INSTITUTE AND YES CENTRES

SEVERAL research projects were planned during the academic year including one on prāṇāyāma, one on psychosomatic medicine, one on coördination of work of yoga centres, and one on study of yoga education in secondary schools. Investigation carried on yoga practices, collation of *Haṭhayoga-pradīpikā*, publication of the scholarly symposium *Yoga in Modern Life* which includes survey of yoga centres are research activities that have been continued from last year. An evaluation report of Biochemical and other findings of Khecarī was published.

A two-month Refresher Course for past teachers of the Academy and a Special Course for a selected group of teachers was also conducted. In May, seven persons, including two from out of India, were admitted for the Teacher Course—of the latter one came from East Africa and one from Australia. The Institute is in correspondence with the State and Centre authorities to increase facilities for educational Research and Yoga Training course.

Several new centres of Yoga manned by the trained teachers have been started this year, including one at Government Colony, Ghatkopar; Saraswati Mandir, Chembur; Kanara Buildings, Mahim; Brahmana Sabha, Malad; Y.M.C.A. Byculla; Yoga Education Centre, Kolani (Kerala); Homeo-Researcher's Clinic (Kerala); and Young Lama's School, Dalhousie. Dr. A. V. Apte conducted two centres in Sion and Dadar, in private homes. Sri Shambhunath Thulal goes to the Central Government Film Institute as a part-time lecturer on Yoga Education.

Two re-education sittings were continued while a discussion on community living was held. A Yoga Club was conducted on an experimental scale by Sri C. L. Kavish. Poster Exhibition, specially prepared by Sri Shambhunath, was held at Ghatkopar, while śatāvadhāna programmes, lectures, etc., were conducted by Sri M. B. Shah, Dr. A. V. Apte, and Shri Vijayadev, at different centres and organisations. Recently, Shri Vijayadev addressed The Lions in Bombay.

Among the visitors to the Institute may be mentioned: Sri and Smt. M. S. Kannamwar, Chief Minister, Maharashtra; Sri S. L. Silam ; Dr. C. Dwarkanath, Adviser, Governmrnt of India on Integrated Medicine ; Dr. P. D. Khanolkar, Deputy Director of Medical Services, Maharashtra State ; Sri T. G. Bhuskade of the Akhil Bharatiya Shri Gurudeo Seva Mandal, Amravati, with other office-bearers ; Tarkatirtha Laxman Shastri Joshi of Wai ; Dr. H. C. Bhayani and Prof. S. Upadhyaya of Bharatiya Bhavan ; Principal Jagat Murari of Central Government Film Institute ; Prof. Chandrasekhar Pandey ; Swami Raghunandanacharya ; Swami Brahmananda ; Sri Virendra Jain of *Bharati ;* Fr. Anthony Ellenjimittam ; Seth B. N. Ruia ; Principal Sonopant Dandekar, the well known mystic ; Dr. B. S. Singhal, the neurologist ; Sri T. R. Bhagwat, Labour Commissioner ; Sri Shiv Kumar Bhuvalka ; Sri Jagga Daku, the legendary figure of Punjab; Dr. N. N. Shah the ex-mayor of Bombay; Dr. O. P. Mittra of Yoga Ashram, Delhi; Dr. (Miss) G B. Kabraji, former Deputy Director of Medical Service U. P., and others.

Articles from staff members appeared in *Darsana*, in *Bharat Jyoti*, in *Divya Sakti*, and other periodicals.

OTHER NEWS

Swami Sivananda, the founder of the Divine Life Society of Rishikesh passed away in July. Swami Ramadas of Anandashram also passed away a few days later. Our condolences to the members of their Societies. May Peace be with them !

Sri Ramananda Yogi of Alampuram records a distressing letter about the Government of India's attitude to Yoga and Yoga Centres. After appointment of a number of Committees by the Ministry of Education when "experts" contacted 70 centres, visited as many as 17, and recommended 10 for financial assistance, no decisions have yet been arrived at by the Ministry even after a lapse of 3 years. We know better—why ?

Dr. R. L. Anand has published *Some Aspects of Electroencephalographic Studies in Yogis* in the Netherland Journal E. C. *Neurophysiology*, 1961. Though in a state of meditation, normal alpha activity persisted. It is interesting that photic, auditory, thermal and similar external stimuli did not change this rhythm during such meditation.

PUBLICATIONS OF THE YOGA INSTITUTE

The Institute publishes books on Yoga in pocket edition, in library edition, in English, in Hindi, and in Gujarati, besides the monthly illustrated *Journal*. The following is a recent review in *Tribune* by Prof. O.P. Kahol, of *Yoga Āsanas, Simplified*, *Yoga Hygiene Simplified etc.* as shown below.**

"There has always been a certain amount of confusion in the public mind about the exact implication of the word 'Yoga' as indeed of all sanskrit terms—and the only available method of getting at the truth in such circumstances is to try by giving various shades of meaning to a word in a variety of context and accept as correct the one, which makes the sense most complete and the reading most coherent. Shri Yogendra seems to have understood the true spirit of Yoga and reveals himself as a master of the theory and practice of this science in the three volumes which jointly make a 'complete whole' on this intriguing subject. The all-round excellence of the author's work—clarity of expression, correctness of idiom, neatness of printing, elegance of get-up, above all scientific exposition of the subject matter—is amply borne out by the fact that 'for the world of the future the official publications of The Yoga Institute have been microfilmed and sealed in the archives of the Crypt of Civilisation, the greatest historical project in the world today' which is to remain inviolate till the year 8113 A.D. These works have been selected by a committee of experts as the world's most authentic sources of knowledge contained in books and so preserved for 6000 years hence by the Oglethorpe University of America through their remarkable scientific projects of the Crypt. That foreigners should be able to assess the objective value of an ancient Hindu science which our own people deride makes two inferences irresistible: that modern Indians have lost all feelings of 'Indianness' and that Hindu sciences have the potency to live in a civilised world not by appealing to patriotic sentiments of Indians but by impressing fair-minded sections of humanity with their intrinsic worth".

"A noteworthy feature of these books is an index appended to each. The mental discipline of the author, a necessary outcome of his physical discipline, permeates every line of his works, making itself felt in coherence of thought, precision of expression and uniformity of literary conventions throughout. These books can serve a useful guide to the young folks at college for developing a sound mental and physical health without the aid of medicine. And they must be read by all teachers and educators engaged in research on youth welfare and recreational planning. They are priced low for the valuable material they incorporate."

** *Yoga Hygiene Simplified* pp. 155 with 21 illustrations, *Yoga Āsanas Simplified* pp. 173 with 27 illustrations, *Haṭhayoga Simplified* pp. 173 with 16 illustrations, *Yoga for Women Simplified*, pp. 189 with 22 illustrations. Rs. 2·00 each.

THE YOGA INSTITUTE,

Santa Cruz, Bombay 55 AS

YOGA IN MODERN LIFE

YOGA OF THE PAST

✓ YOGA OF THE VEDAS	Prof. H. D. Velenkar, Professor of Sanskrit, University of Bombay.
YOGA AND THE CONCEPT OF WORSHIP	Dr. S. G. Desai, Lecturer of Sanskrit.
YOGA OF THE SAINTS	Principal S. V. Dandekar, S. P. College, Poona.
TECHNICS OF TRADITIONAL YOGA ..	Kaviyogi Suddhananda Bharati, President : Yoga Samaj, Madras.

YOGA IN MODERN CIVILIZATION

YOGA IN INDUSTRIAL CIVILIZATION.	Dr. S. V. Kale, Reader in Applied Psychology, University of Bombay.
YOGA AND INDIAN CULTURE	Shri K. L. Sondhi, B.S., A.S., M.E., I.A.S., Business Executive.
THE CRISIS OF OUR AGE	Prof. Pitrim Sorokin, Professor of Sociology, Harvard University, U.S.A.

AN EVALUATION OF YOGA

THE MESSAGE OF PATANJALI ..	Dr. A. Janacek of Praha University, Czechoslovakia.
YOGA AND EMOTIONAL EDUCATION ..	Prof. Satya Pal Duggal, Vice-Principal, S. L. Training College.
HYPNOTISM AND YOGA	Dr. Wm. S. Kroger, Professor of Psychosomatics, California, U.S.A.
SOCIO-CULTURAL IMPLICATIONS OF YOGA	Smt. Sita Devi, Secretary, The Yoga Institute.
SURVEY OF MODERN CENTRES OF YOGA	Shri Vijayadev, Registrar, The Yoga Institute, Santa Cruz, India.
THE FUTURE OF YOGA	Shri Yogendra, Founder-President, The Yoga Institute, Bombay.

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THE YOGA INSTITUTE
SANTA CRUZ, INDIA

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..........ACTIVITIES OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

RESEARCH

● As a Research Institute recognized by the Government, scholars are accepted for academic, scientific, and educational researches on Yoga. Scholars are placed under competent guides with library and laboratory facilities after their Certificate Course, for a period of one year. On the acceptance of their thesis, they are declared eligible for the Diploma of Yoga Education course.

ACADEMY

● As a special Training Institute of Yoga recognized by the Government, the Academy provides for both (*i*) Certified Teacher of Yoga Education and (*ii*) Diploma courses. The course for the first is for six months including two months probation and is open to men and women who have passed their intermediate examination or are in a position to conduct yoga centres in their areas. The course provides for theoretical and practical instruction in various aspects of yoga education. Fee Rs. 60; Hostel Rs. 150/- with food per month. Prospectus at 50 nP. in postal stamps.

HOSPITAL

● The Institute maintains a highly specialized clinic and hospital for treatment of refractory cases under qualified medical practitioners. Fee for medical examination and consultation Rs. 20 ; (i) as inpatient, Rs. 750/- for the first month; (ii) as outpatient, Rs. 500/- for the first month; for the succeeding months Rs. 250/- less; and (iii) Rs. 10/- per month in yoga class for minor ailments. Free beds will be available when the Government or others provide for the same.

CULTURE

● The Yoga Extension Service conducts yoga classes both for men and women at the headquarters and at other centres. Trained teachers of Yoga are also provided by the Yoga Extension Service for conducting yoga classes.

The Institute conducts Yoga Education Weeks, Exhibitions, Lectures, Symposiums, Documentary Film shows, Visual Education with Lantern slides, etc. Special arrangements are made for visitors and tourists by prior intimation one day in advance to acquaint them with the various aspects of Yoga Education.

PUBLICATIONS

● The Institute publishes books on Yoga in Library and Pocket editions. Of the two dozen titles so far published only four are at present available, viz., *Yoga Āsanas Simplified*, *Yoga Hygiene Simplified*, *Haṭha Yoga Simplified* and *Yoga for Women Simplified*. The annual subscription to the *Journal of The Yoga Institute* is Rs. 5; 10 s.; $ 1·50 payable in advance.

The Yoga Institute

Santa Cruz, Bombay 55 AS

Telephone : 88385

Gram: YOGENDRA

गुरुकुल कांगड़ी

Yoga

THE MONTHLY JOURNAL
OF THE YOGA INSTITUTE
OF SANTA CRUZ, INDIA

Editor : **Jayadeva Yogendra, M.A., Ph.D.**

VOL. IX, 2 SEPTEMBER 1963

EDITORIAL NOTES

Healing and Therapy

THE difference between art and science is axiomatic because while art is creative and therefore flexible, science is invariably precise. In curing diseases—physical, mental or otherwise—success is sometimes achieved through art and sometimes through science. In treatment, art is associated with healing, prayer, meditation etc., while science identifies it with therapy like surgery, *āyurveda*, *yunānī*, allopathy etc.

Members of the special Committees appointed by the Central and State governments have often asked us, during their visits to this Institute: what is Yoga in relation to the treatment of disease—whether it is *healing* or *therapy*? Our replies to them were contained in the preambles and introductions to the various proposals submitted to them at the educational and medical levels, published earlier.

Instances are not wanting about persons having been cured of many incurable diseases through Yoga both in the past and at present. These are often referred to with reverence and pass as miracles. Drugless systems like naturopathy are now availing the use of yoga practices and this admixture has given a new slant to the prevailing confusion. With such confused perspectives, it is becoming difficult to evaluate Yoga either as an art of healing or as a therapy. The article by Shri Yogendrajī on IS YOGA HEALING OR THERAPY? is therefore opportune to clear the doubts about the status of Yoga in the treatment of disease both as art and therapy.

Surveying Yoga

While there is enthusiastic appraisal for the promotion of Yoga both at public and governmental levels, what has been lacking all along is the scientific survey of the total yoga-content in India and its need to society. This could not be possible without a comprehensive survey of available data about what passes as Yoga, what is left of it at present, what is the literature, what is its technique, who are the genuine teachers, its followers, its centres of learning etc. etc.

But without any such probe, the public and the government plunged into the promotion of Yoga with the result that confusion has become worse confounded both in regard to the subject proper and also its need to the society. An appeal to this effect was made editorially in 1936. When, however, it became known to the Institute that the government was spending away considerable amount of money in promoting Yoga, it submitted a Proposal (Cf. *Bulletin of the Academy of Yoga, II*, pp. 19-34) drawing attention to the need of a fact-finding survey which the Institute offered to do at a moderate cost. The Central Government thought fit to appropriate the idea and later appointed their own special Committee for such a purpose. The expenses incurred were fourfold and the result nil. The question is whether with all this fuss and enormous expense did the Government of India succeed (*i*) in narrowing down the confusion about Yoga, (*ii*) in any project for promotion, (*iii*) in ascertaining the need of society, (*iv*) in probing the yoga-content in the country, its literature, teachers and centres, and (*v*) in carrying out suitable measures for its integrated and scientific progress?

The Yoga Institute, however, undertook to carry out the obligations envisaged in the above Proposal on its own and within its limited means. The small sample of survey appearing as a study—PLACE OF YOGA IN SOCIETY—is just a peep into the scientific social evaluation of applied Yoga suited to modern age. The larger survey of data collected during the past few years about the yoga-content as at present is being published in *Yoga in Modern Life* (in press).

सिंहासनं भवेदेतत्पूजितं योगिपुंगवैः[1]।
बंध[2]त्रयस्य संधानं कुरुते चासनोत्तमम् ।।५४।।

This becomes Siṁhāsana pose, held in high esteem by the best of yogis. This excellent pose leads to the three bandhas.

NOTE : The three bandhas are jālandhara, uḍḍiyāna and mūla. In order to interest the yoga student in the study of a given posture, the authorities have taken to eulogizing the same. The three bandhas have distinctive technique of their own and these are applicable uniformally to any or all meditative postures. Their association with Siṁhāsana is incidental.

1. *Yogibhiḥ sadā* is the reading of B_1 and B_2.
2. *Bandhatritayasandhānam* is the reading of P_1, P_2, and P_3.

अथ भद्रासनम्

गुल्फौ तु[1] वृषणस्याधः सीवन्याः[2] पार्श्वयोः क्षिपेत् ।
[3]सव्यगुल्फं तथा सव्ये दक्षगुल्फं तु दक्षिणे ।।५५।।

The two ankles may be placed below the genital organ and on the sides of the perineum so that the right ankle will be on the right and the left will be on the left side.

NOTE : Refer *Yoga Physical Education* Vol. I, p. 139 for details. This posture offers the broadest base and brings into action the spinal and abdominal muscles in such a manner as to enable one to hold the spine erect.

1. Both P_1, P_2 and P_3 read *ca*.
2. B_1 and B_2, read *sevanyaḥ* while B_3 reads by mistake *sivatyaḥ*.
3. The entire line beginning with *savyagulpham* is missing in B_1, B_2 and B_3.

पार्श्वपादौ[1] च[2] पाणिभ्यां दृढं बध्वा सुनिश्चलम्[3] ।
भद्रासनं भवेदेतत्सर्वव्याधि विनाशनम् ।।५६।।

Having held firmly, with the hands the side of the feet, this steady pose is Bhadrāsana, the destroyer of all diseases.

NOTE : About difference in traditions regarding holding of feet refer to *Simple Meditative Postures*, p. 77-78. The description is incomplete insofar as it does not refer to the keeping of the soles of the feet together and to the position of the knees which should touch the floor. Because it effects the organs of the pelvis indirectly, besides being a meditative pose, it has been extolled and included among the five main meditative poses for Yoga. Its special value lies in its effects on the sex organs and the spine.

---

1. B3 reads *pārśve.*
2. B1 and B2 read *tu.*
3. *Suniścitam* is the reading of B3, while B1 and B2 read *tu niścalam.*

गोरक्षासनमित्याहुरिदं वै सिद्धयोगिनः ।
एवमासनबंधेषु[1] योगींद्रो विगतश्रमः[2] ॥ ५७ ॥

This indeed is called Gorakṣāsana, according to the perfected yogis. Thus fixed in any of these postures the superior yogin rids himself of strain.

NOTE : This ends the section on āsanas ; and, according to the commentator, everything worth saying by way of instruction on āsanas has been said ! While Bhadrāsana and Gorakṣāsana are equated here, Gheraṇḍa has a different description of Gorakṣāsana. Refer *Gheraṇḍa Saṁhitā* II. 25-26. At The Yoga Institute, simple Bhadrāsana has been rightly distinguished from Gorakṣāsana. Refer *Yoga Physical Education*, Vol. I, pp. 139ff and *Yoga Personal Hygiene* Vol. II pp. 92f. Although similar in effect physiologically, Gorakṣāsana is more difficult than Bhadrāsana. It is therefore that the latter is recommended for the beginners. Unless Bhadrāsana is mastered, it is not safe to try Gorakṣāsana.

In all 16 āsanas have been introduced, first the meditative and later the cultural. Their respective accessories and benefits have also been mentioned. It has been rightly pointed out that, without the other accessories associated with the āsanas, the mechanical postural arrangements alone do not lead to Yoga.

---

1. B2 has a corrupt reading ₒ*bandhaścho*, while B1, reads ₒ*bandhastho*.
2. B3 has *vijitaśramaḥ*.

IS YOGA HEALING OR THERAPY ?

by SHRI YOGENDRA

THE cures effected by Yoga have been variously ascribed to both healing and therapy. Healing is generally associated with the *art of curing* a disease with spiritual or faith cure achieved in some inexplicable form. Yoga healing in this sense—often passing as miracles—is a form of theotherapy which has recently been fully recognized as a permissible method of treatment in the wards of nine hospital groups of London. The word healing is a misnomer in the strictest term since the process is governed by subtler laws of cause and effect which must have a scientific base not sufficiently known to us. In fact, this approach of treatment of disease has much in common with the art of healing through psychosomatics. Yoga healing through an obscure instrumentality undertakes the restoration to a normal condition—the medical term being homeostasis.

Therapy would imply the *application of remedies* in the treatment of disease. This may fall under various catagories i.e. with the aid of internal medicine, surgery or otherwise. Yogatherapy has a store of methods which although primarily preventive and hygienic have also the merits of therapeutic utility. Because the total application for a cure depends, in the case of Yoga, both on healing and therapy, we have preferred to term the integrated process as *yogapsychosomatics*. Uninvestigated though, Yoga maintains a scientific approach to the problem of disease and its treatment.

From the medical works of the ancient Indians, it is known that both the yogins and the students of Āyurveda had recourse to the dissection of dead bodies to gain full knowledge of anatomy and physiology. That certain information on the working of the human body was available to the yogins is evident from many older yoga texts. Besides, there are also records of the Chinese and other travellers which detail many remarkable cures of chronic diseases yielding to yogapsychosomatics. Institutionalization was a common feature and the patients had to stay at the hermitages of the various yogins. Even texts on applied Yoga dealing with physiology and biology have dealt with the treatment of various diseases through certain combination of yoga practices. For example, respiratory, gastric and nervous disorders through the combination of what forms physical therapy, zone therapy, hydrotherapy intermixed with mental and spiritual therapies better understood now as psychoanalysis, psychiatry, psychiasis etc.

In Yoga, diseases are conceived as being threefold: (*i*) *śārīrika* or biologic, (*ii*) *mānasika* or mental, and (*iii*) *ādhyātmika* or psychic. That a disease is an interrelated syndrome is hardly understood or appreciated by modern science to the extent it should be, although psychotherapy, psychiatry and similar methods have been recognized as science. That, in fact, there are no qualified physicians who could treat any disease in its threefold aspects except the yogins is known.

Consequently, each aspect is treated independently by the practitioners of their respective systems without regard to the interrelated influences of other parts of the whole. For example, apart from mental abnormalities, psychic diseases were given no credit of having any baneful influence upon the general health of an individual. It is Yoga that has emphasized for ages that no diagnosis or curative system is complete or really successful unless and until it also includes investigations in and elimination of the cause-potentials affecting the various planes of life.

This ancient wisdom of the yogins is now anonymously getting recognized by many open-minded and progressive research students of medicine and psychotherapy. For instance, the unitarian doctrine of disease as a disorder of personality—body, mind and spirit—emphasized by the ancient yogins has only recently been scrutinized and enriched in Italy by that eminent physician and surgeon, Nicola Pende—the Founder of the contemporary school of medicine called Neo-Hyppocratic. According to this new doctrine, hormonal and humoral disturbances and maladjustments give rise to constitutional and correlative antagonisms whether chemical, nervous or psychic. What is produced is a disease —in fact, a disorder of the Whole Man and thus of the body— owing to an impairment of the vital response of the body itself. "In the normal state of health, this response regulates all the different parts of the body and is put into effect through the humoral system. On this account, man is always a totality and an individual (*sui generi*), and disease is always a disease (*totius substantie*)" no matter whether the effects are felt by the body, the mind or the spirit.

Yoga does not base its treatment on chemical, herbal or any extraneous measures nor does it believe in treating the symptoms or the disease but their cause. Roussea merely repeated, as it were, the old yoga truism that "Hygiene is the only useful part of medicine, and hygiene is more a virtue than a science." In Yoga, the emphasis has always been on the merits of hygiene, preventive and social medical education or discipline, purificatory and constitutional autoprocesses of regeneration of the tissue cells, regalvanizing of metabolism and other similar measures.

It is admitted that statistical data in favour of yoga therapy were wanting because the average yogin was concerned more with curing the sick than in maintaining records of his achievements. For the first time in the history of yoga therapy, however, case records and statistical data have been kept and analyzed from 1918 onwards by the pioneer institute of scientific yoga movement, The Yoga Institute of Santa Cruz. What is impressive is the case illustrations of refractory—chronic functional—diseases which yield to no other medical measure as they so successfully do through yoga-therapy. It is logical therefore that instead of *a priori* prejudice against Yoga, the subject is given the same opportunity which other systems of medicine enjoy so that the best may be proved in the interest of suffering humanity.

PLACE OF YOGA IN SOCIETY: A STUDY

by JAYADEVA YOGENDRA

Introduction

Misconceptions about Yoga in certain quarters, specially the Governmental, which are responsible for non-acceptance and non-adoption of older traditions into the life of the people have yet to be dispelled. The Yoga Institute has for the past five years been engaged in assessing and educating the public opinion through memorandums, symposiums, surveys and the like. Two such sample studies hitherto not published are reproduced below. One is in the nature of a fact-finding survey, while another is in the nature of desk-research.

Statement of Purpose

A preliminary survey was conducted recently by the teacher-trainees of The Yoga Institute, Miss Jill Campbell and Messrs. B. R. Gossain, R. K. Todiwala, Umesh Mathur, to estimate yoga-mindedness in a section of the Bombayite. What do the educated and uneducated middle class and lower income group members of the community think of Yoga? What is their aim of life? What are their felt-needs *vis-a-vis* Yoga? It was envisaged that gaining such information would help the trainees in preparing suitable programmes in popularising yoga education in the society.

Description of Material

The survey was conducted in Greater Bombay beginning 15th July 1963 for three weeks, extending principally through some suburbs on the Western Railway and some colleges in the Fort area. The dispersion of the sample is given below. As could be seen, quota sampling was used and the groups are stratified according to age, sex, and occupation.

Sex	
Male	76
Female	45
Total	121

Age	
10-20	28
20-35	60
35-50	25
50 +	8
Total	121

Occupation	
Educationist ..	13
Collegian (Male) ..	8
,, (Female) ..	23
Housewife ..	22
Middle class Office workers:	22
Industrial worker (literate) ..	16
Illiterate worker ..	17
Total	121

The group was a predominantly educated class of the middle income bracket. The educationists were lecturers and professors, the literate industrial workers were on supervisory staff of textile mills, the illiterates were cycle mechanics, drivers, textile workers, farmers etc. The office-workers included clerks, accountants, receptionists etc. The students were distributed over First year to Post-Graduate classes.

Nature of Information collected

The following was the questionnaire used for the survey :

The following questionnaire is prepared to invite views on the subject of Yoga in order to ascertain its real position and usefulness in society.

QUESTIONNAIRE

1. Name:..............................
2. Address :..
3. Age : 10-20; 20-35 ; 35-50 ; 50 onwards
4. Status : Married/Single.
5. Sex: ....
6. Occupation : ....
7. What do you understand about Yoga ....
8. Have you (*i*) read about Yoga ? Yes/No
   (*ii*) heard about Yoga ? Yes/No
   (*iii*) seen any practice of Yoga ? Yes/No
   (iv) ever practised Yoga ? Yes/No.
9. Do you feel Yoga is beneficial (*i*) Yes/No
   (*ii*) Why ? ....
10. Are you interested in Yoga ?
    If so, in which aspect of it........Physical/Mental/Moral/Spiritual.
11. What is your general aim in life ? ....
12. Why did you make such an aim ? ....
13. Do you remain normally fit and relaxed ?.......... Yes/No.
14. If not what are the main difficulties ?..................................
15. Do you feel that mental clamness is essential ? ....
    If so, why ? ....
16. Do you think that physical fitness is necessary ? ....
    If so, why ?...
17. Do you desire mental calmness in life ?......Yes/No..................
    If so, why ?...
18. Do you desire physical fitness in life ?......Yes/No..................
    If so, why ?...
19. Do you feel that you are in need of an improvement in your life ?....Yes/No.
    If so, in what way ? ....
20. If the practice of Yoga can give you the desired improvement, would you be prepared to adapt it as a part of your regular way of life ?....Yes/No.

21. How much time could you spend daily for yoga practices ? ....
22. Remarks........Co-operative/fair/difficult ....
23. GENERAL OBSERVATIONS...

To an open question like the 7, various answers were received. 26 of the 121 persons interviewed did not know anything about Yoga. One person thought Yoga helped in telling future events, while one college girl student felt that Yoga makes a man brave and handsome. If the answers could be coded as those understanding by Yoga physical health and those taking it to mean something more, then the distribution of the various groups will be as follows :—

Groups	Physical Health		More than Physical		No Response	Do not know
Educationist	3	23.7 %	8	61.53%	1	1
Collegian (Male)	3	37.5 %	3	37.5%		2
(Female)	14	60.84%	8	34.7%		1
Office worker	6	27.18%	12	54.54%	1	3
Industrial worker (literate)	3	19.75%	11	62.5%	2	
Housewife	8	36.36%	7	31.81%		7
Illiterate worker	3	17.64%	1	5.9%	1	12

The source of information on Yoga in case of the sample was chiefly visual and aural, though often from other sources also.

Those who had heard about Yoga	82.64%
Those who had seen Yoga practice	38.01%
Those who read about Yoga	32.23%
Those who practiced Yoga	19.001%

On the theoretical plane, the level of aspiration is found high in question 9 and 10. So that even from the illiterate group of 17, 6 persons thought Yoga to be beneficial, while from the housewives 90.7% thought so. From the office and factory workers, nearly all believed that Yoga was beneficial, while amongst the students and professors 56% thought Yoga to be beneficial, 12% thought it was not beneficial and another 12% pleaded they did not know about Yoga. It must be added that only one professor believed he did not know about Yoga, while over 92.3% believed that Yoga was beneficial.

Of the sample of 121, about 9.9% were interested in the spiritual aspects of Yoga, 29% were interested in both physical and mental aspects of the subject, while 24% were partial to its physical value. There was no response from the others.

The disparity between the theoretical aspiration and practical application was evident again in questions 20 and 21 which were like check-questions.

Groups	Need for improvement in life			Acceptance of Yoga as Way of Life		
	Yes	No	No Respons	Yes	No	No Response
Educationist	12	—	1	12	—	1
Collegian Male	6	1	1	5	2	1
Female	15	6	2	14	9	—
Office worker	19	3	—	20	2	—
Industrial worker	16	—	—	11	4	1
Housewife	12	8	2	15	7	—
Illiterate worker	11	5	—	10	6	—

The value of hypothetical questions is low in any questionnaire, but it was with a view to its predictive value that the above questions were used. The reluctance of women generally to make changes in their way of life is interesting though one cannot say whether it reveals the usual feminine conservative approach.

An attempt was made under questions 10 to 18 to assess the felt-needs of the sample specially under physical health and mental tranquility and generally to appreciate the aim of life formulated. Most of the respondents felt the need of both physical fitness and mental calmness. The only difference was in the 'Why question'—not favoured generally in questionnaires. It was found that only 9.9% of people had actually motivations of spiritual or moral development when they desired physical fitness or mental calmness, while 28% were seeking physical fitness and mental calmness because they desired to do their duties to others well. The rest of the persons were inspired by purely personal reasons like enjoyment of life, to live better or merely by saying that all these were essential. One student desired fitness merely because she was short and wanted to increase her height!

Though a specific question 13 was asked about the personal health and state of relaxation of the sample, correct answers were not forthcoming. Only 10% confessed that they did not enjoy these qualities. From observations it was found that many persons suffered from some physical complaints if not from nervous tensions.

The aim of life of different persons is shown by the following scale :

Money	36/121
Duty	34/121
Profession	21/121
Happiness and good living	6/121
Peace	4/121
Moral life	4/121
Don't know	8/121
Non-response	8/121

The preference for professions was found among students, while both literates and illiterates were interested in money!

Finally, question 21 reveals the value-judgement of the sample *vis-a-vis* Yoga. Fourteen persons were ready to spare only 15 minuts for Yoga as a process of self-improvement, while twenty-seven persons were prepared to give ½ hour for this. Seven persons were willing to devote one hour and sixteen persons promised to give more than two hours to Yoga, if necessary. Surprisingly, eighteen persons had no time for Yoga. The others did not respond.

Method of collecting data

Personal interview method was adopted. In case of students and literate industrial workers, questionnaires were handed over to individuals after some explanation to be filled by them personally. No explanations on Yoga were offered by the interviewers. Observation reports were offered at the end of the questionnaire. From their report, it was found that only 11 persons out of 121 were non-coöperative. However one interviewer felt that his group of 16 industrial workers (literate) were not sincere in their answers. One of the interviewers collected his data from railway platforms, suburban trains etc., while the others visited homes and colleges.

Sampling Method

The survey was of a non-random type and quota sampling design was used without quota controls. Originally it was decided to have quota controls but due to unavoidable reasons the same had to be dropped. Though statisticians do not prefer non-random samples of the quota type, this procedure was found easy and suitable for the purpose. Non-response to the entire questionnaire did not arise due to this procedure.

Accuracy of the Survey and Interpretation

It is customary in evaluating the results of a survey to compare other sources of information, besides discussing such technical matters as precision, adequacy of frame, etc. As already mentioned, the survey being of a non-random type some of the statistical details will not be touched here. However it will be interesting to note that a study was undertaken in the year 1959 on 44 persons (4 women and 40 men) of the average age of 36.5 years. Twelve persons from the group were post-graduates, 24 undergraduates, and 4 uneducated. This group came voluntarily to The Yoga Institute to undergo special training for a fortnight, after an announcement to this effect was made in the press. Panel study with the help of a questionnaire before and after training was conducted on the following: (i) respondents' understanding of Yoga, (ii) his or her opinion on categorising Yoga as physical education by the Government, and (iii) his or her view on public demonstration of yoga practices. Besides this, questions eliciting information for other studies were also asked. One of the questions asked of this group that had volunteered to study Yoga was on source of yoga information, which was found to be principally through literature (about 31%) and to a small extent through friends (about 11.5%), and personal practice (about 9%). The aim of life of this group was not well formulated. Fifty per cent of the group did not know their own aim of life. Five persons had the goal of helping others and four had a spiritual goal. It is evident how the latter goals of duty (11.36%) and spiritual development (9.09%) do not compare well with goals set up by persons who primarily do not intend to take up yoga education. As we have already seen, only 8 out of 121 did not know their "aim of life" in the first group, while about 34/121 aimed at serving others. Against this many of those who approach a Yogic Centre are not clear of their aim of life (over 50%). Only about 9% of the persons have definite spiritual aspirations. The casual group, not sufficiently interested to approach a yogic Centre, has clearer aims but the predominant aim is of acquiring material wants, like money (36%), profession (21%)* etc. Of course, all this may not have much predictive value. Another important point that emerged out of these studies was that education or age (above literacy and adulthood respectively) did not play an importont role in formulation of spiritual aspirations, in case of these groups.

Now so far as the panel study on two counts already mentioned viz. : opinion on Yoga as physical Education and its public demonstration, the following table summarises the result :—

	Before training			After training		
	Yes	No	No Response	Yes	No	No Response
Yoga as Physical Education	23	4	17	4	10	30
Public demonstration of Yoga practices	19	8	17	11	9	24

The understanding about Yoga which coalesced with the above also underwent corresponding sublimation. Thus it could be safely said that while the primary source of information on Yoga was faulty leading to a poor view of Yoga, the same could be changed by a short refresher course based on a broader understanding of the subject.

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* How Indian students prefer money and popularity in their choice of studies is revealed by a survey conducted for a year by Dr. Irwin Mahler and Sri V. P. Bhargava. Also compare the earlier scaling under "Aim of Life", where 21 out of 31 students prefer glamorous professions.

Conclusion

As preliminary studies, the above show how amongst the literate society as available to the interviewers there is some interest in a subject like Yoga. The interest has grown from listening to talks or seeing yogic practices or from reading books and newspaper reports. Few persons seem to have undertaken practice of Yoga. The aspect which interests the majority of persons is the physical. A good majority of men would like to undertake Yoga for physical fitness and mental calmness. There is a felt-need for these attributes today, more so the latter. The aim of life as formulated by the respondents is very narrow to allow the spiritual aspect of Yoga to be integrated in modern life. However, there are few aspirants who are genuinely interested in the higher values. This group however is not restricted to any particular age or educational standard. Probably religious outlook, home environments and study contribute in fostering these values.

TĀLĀSANA

(A SIMPLE CULTURAL POSE

HAVE you heard that we are taller in the morning and become short as the day progresses? It is so because of the decrease in space between the vertebrae of the spine. Therefore, if we were to stretch the spine upward vertically, it is possible to add to our height. For good health, it is also necessary that the interspaces between the vertebrae are kept normal. For a simple daily course of yoga education, we recommend the performance of Tālāsana after Sukhāsana. Tālāsana means Palmae-pose. Now Tālāsana as was done in the olden times was quite difficult. One had to stretch the arms above the head and maintain the posture for very long; but here we shall learn simple variants of Tālāsana —at present only two—which serve the same purpose.

First, take a good standing position, the feet parallel and ten to twelve inches apart. Stand erect, abdomen in contour, with hands on their respective sides. Now begin by raising the right hand forward and upward. Two things must be noted : (*i*) the arms fully stretched out upward and the palms facing each other—not limp but taut ; and (*ii*) raising the body on the toes gradually as you proceed raising the arms upward. You complete the rise till the arms reach the ears and be up on your toes. This will permit of the maximum stretch of the body and thus of the spine. Do it in a manner as to be comfortable. After this, you rotate the arm backward, the palms turning outward, while simultaneously the raised heels slowly fall back to the floor. When the palm of the right hand returns to the side of the respective thigh, one round of Tālāsana—first variant—is completed. Alternately, perform another round with the left hand. This ends the first variant consisting of raising one hand at a time and then the other alternatively.

The second variant is to raise both the arms forward and upward from the starting position simultaneously raising yourself on the toes as shown in Fig. 1. When you have brought both your arms close to the ear, remain there for

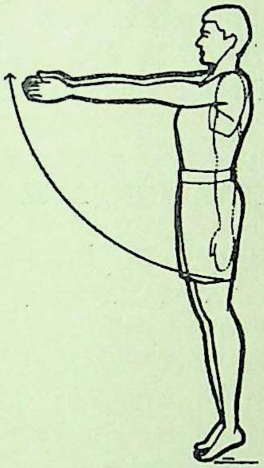

Fig. 1

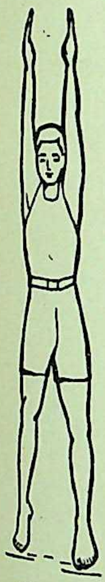

Fig. 2

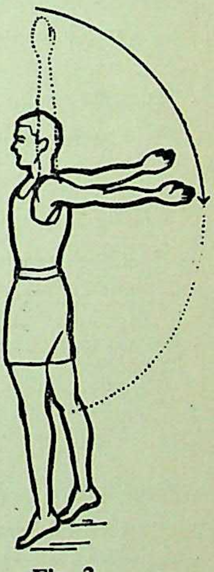

Fig. 3

two to three seconds. See Fig. 2. Finally, you rotate both your arms by a backward circuit till the hands return to the starting position. The hands must go as far as possible towards the back, see Fig. 3, when they are about to return to normal. Avoid strain in the back, and see that the raised heels slowly touch the floor.

These two variants of Tālāsana should be done four times each. You are sure to feel the good effects of stretching the skeletal muscles. You will also learn neuromuscular coördination when you balance on the toes. To keep your balance, fix your gaze on some point opposite the level of your eyes. The difficulty will be only in properly rotating the arms backward. Do not hurry or strain. Fill up the Observation Table given below for guidance.

OBSERVATION TABLE

TALASANA

STEPS	OBSERVATIONS
1. Correct standing position. * **Check position of feet, arms, abdomen, spine.**	
2. Raising of arm, rising on toes. * **Check palms, whether arms held taut (not limp), check focus of eyes, and rise of heels.**	
3. Reach maximum stretch position, remain few seconds. * **Check toes, arms on side of ears, palms inward.**	
4. Rotate arms backward to downward. * **Check descent of arms, heels to floor, and parallel feet.**	

* *Use abbreviations and make notes on Rt. side.*

YOGA IN MODERN LIFE

YOGA OF THE PAST

Yoga of the Vedas	Prof. H. D. Velenkar, Professor of Sanskrit, University of Bombay.
Yoga and the Concept of Worship	Dr. S. G. Desai, Lecturer of Sanskrit.
Yoga of the Saints	Ex-Principal S. V. Dandekar, S. P. College, Poona.
Technics of Traditional Yoga	Kaviyogi Suddhananda Bharati, President : Yoga Samaj, Madras.

YOGA IN MODERN CIVILIZATION

Yoga in Industrial Civilization	Dr. S. V. Kale, Reader in Applied Psychology, University of Bombay.
Yoga and Indian Culture	Shri K. L. Sondhi, B.S., A.S., M.E., I.A.S., Business Executive.
The Crisis of our Age	Prof. Pitrim Sorokin, Professor of Sociology, Harvard University, U.S.A.

AN EVALUATION OF YOGA

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Hypnotism and Yoga	Dr. Wm. S. Kroger, Professor of Psychosomatics, California, U.S.A.
Socio-Cultural Implications of Yoga	Shri Yogendra, Founder-President, The Yoga Institute, Bombay.
Survey of Modern Centres of Yoga	Shri Vijayadev, Registrar, The Yoga Institute, Santa Cruz, India.

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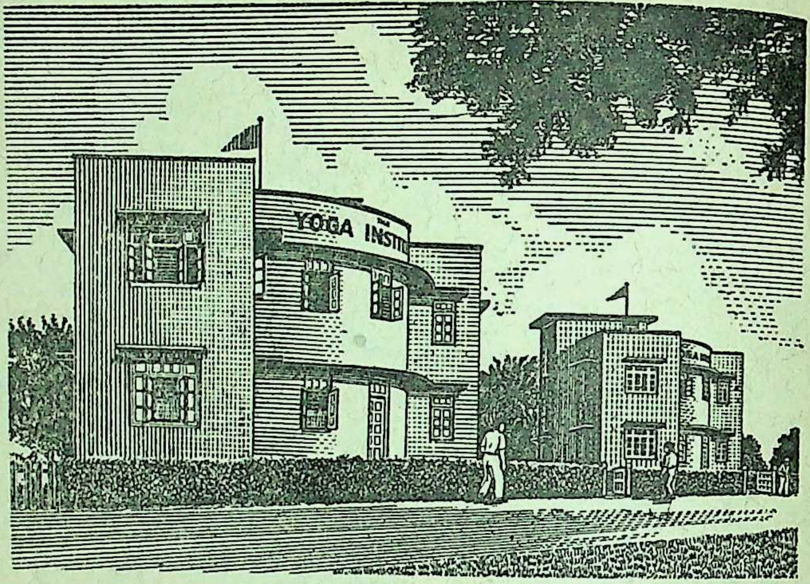

YOGA PSYCHOSOMATIC HOSPITAL

It is widely accepted that nearly 72% of the patients admitted in hospitals are psychosomatic cases requiring special treatment methods akin to yoga way of life and technique. It is referred to as "education in medical discipline." The psychosomatic hospital therefore is more educational than medical. It provides for institutionalisation of patients suffering from chronic functional diseases often of a refractory nature in the atmosphere of an *āśrama* or *vihāra*-cum-hospital with emphasis on changing the patient's way of life.

With the foundation of The Yoga Institute in 1918 by Shri Yogendra, the first yoga psychosomatic hospital was pioneered by this oldest institute of scientific Yoga in India. For the first two years at Versova, three beds were provided for this project where 65% successful cures were recorded. In America, at Harriman, during the next four years, with twenty beds, 58% success was registered. During the last three decades nearly 3000 cases treated have shown that 74% cases have been successful. The demand for admission at this unique hospital for refractory cases is continually increasing. At present, the Institute at Santa Cruz, Bombay has provision for twelve beds. The patients come not only from all parts of India but also from many foreign countries.

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EDITORIAL NOTES

Yogāsanas

Except for the mechanistic arrangements of the body, nothing more is known about yogāsanas. At most, some claims are made about the various therapeutic benefits that follow the practice of the yoga posture exercises.

As if such a state of understanding was anticipated, the Haṭhayoga authorities made it clear from the very beginning that those who want to follow the path of Haṭhayoga should be fairly conversant with anatomy and physiology. How can a would-be-yogin appreciate and feel the interactions which follow the practice of even the āsana if he cannot experience what it does to his various internal organs ? Because his knowledge of their effects is then limited to the external organs only. How will he evaluate the yoga practices, if he is not aware of the internal organic responses which are sure to accrue from the practice of Yoga ? Both the ancient medical practitioners and yogins in India had the working knowledge of human anatomy and physiology. It is evident from the texts that the various traditional practices were based upon such a knowledge.

Yogāsanas have become popular with interest in the study of Yoga in India and outside ; but unfortunately, the perspective, methodology and even the technique thereof have remained vague giving rise to a variety of misconceptions not only about the *āsanas* but even about Yoga. It must be understood that āsanas are not to be isolated from their context in the study of Yoga. They have their own place as a means and their effects are attitude-bound. They lose their meaning and virtue soon they are mixed up with objects and means quite contradictory to their purpose. This has been amply proved in cases where āsanas are associated with gymnastics, acrobatics and the like.

Certain āsanas are associated with specific accessories to permit of their fullest benefit. But it has been observed that yogāsanas are practised by many as physical exercise without any accessory to complete the āsana. Therefore the results ascribed to those postures do not mature. The inner reactions are never felt to the extent they should be.

So when evaluation tests are undertaken on postures without their accessories, they show results which differ in case of the same postures were they to be practised with full complements. At The Yoga Institute, therefore, students are made aware of the outlines of anatomy and physiology, and a few accessories are associated with the practice of the yoga postural exercises. The data collected on the results is abundant and justifiable.

An Indian research student at one of the U.S.A. universities working on his research paper on yogāsanas as physical education drew up a lengthy questionnaire obviously from what is available in one of our publications, and sent it to us. Our reply was for him to look up our publication where the replies are available.

What has been done by Shri Sushil Dave, the final year M.B.,B.S. student who is also an honorary assistant lecturer on Anatomy and Physiology at the Academy, in his outline ANATOMY AND PHYSIOLOGY IN RELATION TO YOGASANAS is just a pointer to the specific effects of the selected āsanas.

Who is a sannyāsin ?

The true sannyāsin is a tramsformed personality who has left his past behind, who does not live for the society in which he was born, and who is free from all commitments of the past—his old person being dead even in the eyes of law. He is no more a part but the whole and his being is not individual but universal.

A DESCRIPTION OF A SANNYASIN by Dr. S. G. Desai is very enlightening to test a true sannyāsin. But do our sannyāsins of today stand to this description? The faith in the sannyāsin and his teachings will grow if he can show that he is what he is supposed to be.

[1] अभ्यसेन्[2]नाडिकाशुद्धिं [3] मुद्रादिपवन[4]क्रियाम् ।
[5] आसनं कुंभकं चित्रं मुद्राख्यं करणं तथा ॥५८॥

ONE should undertake the practice of purification of the nerves through the mudrās that precede the activities related to bionergy control (*prāṇāyāma*). The sequence will be *āsanas*, various [unusual] *kumbhakas* (respiratory standstills of many types), *mudrās* and other similar practices.

NOTE : It has been made clear that the āsanas could not be fruitful without other supplementary accessories of Haṭhayoga. This is an introductory to such accessories in their sequence. Before āsana can be followed by prāṇāyāma, according to the sequence of Patañjali, the Haṭhayogis believe that unless and until the nerves are purified, it is dangerous to practise prāṇayāma of the eightfold variety propounded by Haṭhayoga. This truth has been borne out by the research findings of The Yoga Institute which has for that reason introduced eight simplified prāṇāyāmas, popularly known as Yogendra *prāṇāyāmas*. This elementary study is absolutely essential for any student of Yoga before he jumps from āsana to prāṇāyāma. Also the advanced prāṇāyāma processes must be preceded by mudrās to achieve acclimatization to the variations in metabolic rate. Significantly, the *mudrā* (neuromuscular control) referred to by the commentator wherein *prāṇa* is drawn upwards from the *iḍā* uninterruptedly is the *Mahāmudrā* of the third chapter. His lines *prāṇam cediḍayā pibenniyamitam* however appear puzzling and likely to be extraneous. The *mudrākhyam karaṇam* invariably includes *māhamudrā*.

The sequence for the study of Yoga and essential general information for the guidance of the student now follows. Those who will not heed to these when practising āsanas are likely to be less successful.

---

1. *Atha* is added in B_1 and B_2.
2. *Nāḍī* is used in B_1, B_2 and B_3.
3. *ca* is added in B_3 before mudrāyā pavana kriyā.
4. B_1 and B_2 read, like B_3, *kriyā*.
5. This line is dropped in B_1, B_2 and B_3 but occurs later. In verse 63 of B_1 and B_2, the last part is *mudrādipavanakriyā* while in verse 62 of B_3 the same reading is used as in the verse above,

[1] अथं नादानुसंधानमभ्यासानु[2]क्रमो हठे ।
ब्रह्मचारी मिताहारी त्यागीयोगपरायणः।
[3] अब्दादूर्ध्वं भवेत्सिद्धो नात्र कार्या विचारणा ॥५९॥

IN Haṭhayoga curriculum, after this, comes nādānusandhāna (meditation on sound). A student applying himself fully to Yoga and who is a *brahmacārī*, regulated in his diet and detached, will become perfect within one year. There should be no doubt about this.

NOTE: By the words "after this", according to the commentator, āsana, prāṇāyāma and mudrās of the earlier verse seems to be referred. As to dietary regulations, the same will be treated hereafter. Perfect in Haṭhayoga is meant by the word '*siddha*'. That there are many other disciplines and means to be practised during the study of Haṭhayoga is implied. The word *brahmacārī* refers to the young initiate (moving towards Brahman) and not necessarily an unmarried man since Yoga is meant for all beings (*prāṇimātra*).

1. There is much confusion in B_1, B_2 and B_3 in comparison with P_1 and P_2 about the verses following the last. Many verses intervene in B_1, B_2 and B_3 before the missing last line of verse 58 occurs in verse 63 of B_1 and B_2 and 62 of B_3.
2. *Abhyāsena krameṇa tu* is the reading of B_1 and B_2, while *abhyāsanukrameṇa tu* is the reading of B_3.
3. A *hrasva u* occurs in B_1, B_2, and B_3.
4. *Bhavetsiddhiḥ* occurs in B_1 and B_2.
5. *Kāryam* in B_3.

ANATOMY AND PHYSIOLOGY IN RELATION TO YOGĀSANAS

by SUSHIL DAVE

PHYSICAL exercise is important for all men and women to develop muscles and to be ready with potential energy to work. It makes the body fit to face any unusual strain applied to the body.

Importance

Yoga postures conduce to harmonious working of all mucles. In our daily work, we use certain groups of muscles —not all the muscles are used. In yogāsanas, the less-used muscles are also brought into action. Thus, as per biological law, when a muscle is used it improves its activity, while in unused muscles disuse atrophy occurs. The less-used muscles of the body become weak and, in due course, they lose their normal tone resulting in hypotonia. When a man with hypotonia is put to work, he easily becomes fatigued. In persons who never do exercise, deposition of fat also takes place and obesity results leading to disfiguration of the body. If a man regularly does yogāsanas which are usually mild, it will help to keep the body healthy and prevent excessive deposition of fat.

Exercise is of two types : (i) moderate and (ii) severe. Yoga postural exercises are of a moderate type in which a man does not get fatigued nor goes into heavy O_2 debt. Moderate type of exercises make every muscle of the body work and thus normal tone is maintained—of course, if these are selected properly and done carefully. In severe exercise, man goes into O_2 debt and there are likely to be such complications as dysphea due to hyperventilation, acidosis etc.

Blood Changes during Exercise

Blood contents of muscle changes and all the arteries and capillaries dilate in the muscle. Thus, while the normal resting muscle has a blood supply of 1-4 c.c. per 100 c.c. of muscle, in exercise it goes up to 25 c.c. per 100 c.c.

General circulatory changes are brought about by :—

1. Improvement in venous return by muscular con-

traction, increase in rate and depth of respiration and rise in the capillary and venous pressure.

2. Increase in cardiac output which is brought about by an increase in heart rate, impulses from higher centres and to improved venous return and rise in CO_2 for blood stimulating chemoreflex. This increase in cardiac output is redistributed to the active part of the body.

In moderate exercise, the haemorespiratory adjustment is brought about and the active muscle is virtually supplied with blood having necessary O_2.

Changes in Muscle

As muscle fibres contract, energy-rich ATP (adinosinetuphosphate) is broken up into ADP (adinosinediphosphate) with release of energy. This energy is used into muscular work and some part of it appears as heat. Muscle contraction results in the production of metabolites and heat. Heat in its turn causes dilation of capillaries and the circulation is improved. Metabolites are changed into less harmful substances which are excreted by other organs.

Effects of Yogāsanas

In muscle contraction, glycogen store of the muscle is reduced and it is changed into glucose for the supply of energy. The respiratory quotient which is just 0.8 to 0.9, as the exercise continues, falls to 0.7 indicating that fat is getting utilized during the prolonged period as predominant fuel. Muscle tone is also increased in hypotonic muscles.

Yoga postural exercises, particularly selected and re-orientated at The Yoga Institute, have many advantages. Firstly, they do not cause fatigue even if they are prolonged. Secondly, all the muscles of the body get good stretch harmoniously which increases their efficiency. Thirdly, the full stretch of the ligaments, especially during static period, helps to make them supple. Fourthly, there is uniform development of all the muscles and therefore the defects due to weakness of the muscles as in the case of postural curvature of the spine etc. are automatically corrected.

In this brief article, I propose to deal with the various āsanas one by one—excluding the variants—as they are taught at The Yoga Institute. The analysis is merely an anatomical and physiological outline of the muscles coming into play and their effects.

1. *Sukhāsana* is for the requirement of the bodily comfort and steadiness. It is simple and also good mainly for respiratory exercises and concentration. Flexors of the lower extremities are contracting while extensors are relaxing in this exercise.
2. *Tālāsana* improves flexors and abductors of the arm and forearm and extensors of leg and extensors of trunk. Good for respiratory movements of the thorax.
3. *Koṇāsana* is meant for flexion of the vertebral column and lateral twists. Thus it improves elasticity of interspinous ligaments. In this, flexors of forearm with abductors of arm and extensors of arm also work.
4. *Bhadrāsana* is meant for relaxation of extensors of leg and contraction of flexors of leg and thigh. In this posture, muscles coming from pelvis are brought into action e.g. obturator, iliacus and ptoas muscles.
5. *Yoga Mudrā:* (*a*) Here flexion of vertebral column occurs in which interspinous legaments are stretched and muscles of back contract. Thus circulation of back muscles is improved. Primary curvature of vertebral column is exaggerated which improves blood supply to the spinal cord. The heels cause good pressure on inguinal canal openings and the ligament also becomes stretched thus improving their general tone. There is also the needed exercise to the flexor of the hip, knee and ankles, besides the flexion of the spinal muscles mainly occurring in the region of the thoracic spine. In the trunk, the abdominal muscles receive strong contraction.
6. *Yoga Mudrā:* (*b*) In this pose extensors of back contract and thus extension of vertebral column is brought about. In Yoga Mudrā, both synergist and antagonist group of muscles work alternately.

On the whole, in this exercise abdominal viscera are compressed and this brings change in circulation of abdominal viscera and pelvic organs.

7. *Paścimottānāsana* is meant for increase in the degree of movement of flexion and extension of vertebral column. In this case, flexors of both the extremities are relaxing.
8. *Dhanurvakrāsana* has special application being the compressing of abdominal viscera with relaxation. Thus circulation to abdomen and pelvis is improved together with working of back muscles which are stretched to a large extent.
9. *Ardha Matsyendrāsana :* Various groups of muscles work simultaneously. Alternate contraction and relaxation of extremities (muscles) is brought about with a fair degree of lateral rotation of the vertebral column.
10. *Pavanamuktāsana:* Flexors of thigh and leg are used with gluteal and perineal muscles. There is full flexion of the extremities.
11. *Sarvāṅgāsana :* Circulatory force is reversed in direction by keeping the body upside down. This gives better circulation to brain and face region. In this case abdominal viscera compress diaphragm and it has to work against resistance. Flexors of neck also work causing ventral flexion.
12. *Śavāsana* is the final exercise meant for complete relaxation of the body because all the muscle-groups which have worked now need relaxation. This complete relaxation brings uniform circulation and all the metabolites are slowly drained away.

The above āsanas are for males. For females āsanas have been modified which is due to the physiological differences in male and female.

Therapeutic Uses of Yoga Postures

Yoga Psychosomatic Hospital (Santacruz) has thousands of cases on record which show definite benefits to the patients.

Yoga postural exercises when applied with precision, in case of weakness of muscles or dysfunction of certain organs due to such weakness, offer many therapeutic benefits. Used even as ordinary physiotherapy, the postures are capable of rehabilitation of atonic or hypotonic muscles, of proper carriage, and of harmonious coördination of body movements. Their daily practice prevents obesity and more so the pendulous abdomen. When associated with the breathing and other accessories, they are capable of much greater therapeutic value in chronic functional diseases.

The headlow postures help to relieve the abdominal and pelvic organs from congestion due to pressure besides relieving Ptosis and stasis. In case of women, the special yogāsanas selected for them act as replacing exercises for toning up the abdominal and perineal muscles, especially after delivery. Some of the āsanas exert deep pressure on the uteroabdominal and genitourinary organs by exercising the anterior abdominogenital muscles which usually become relaxed. Hernia, prolapsus of the uterus, vericose veins of the lower extremities, cerebral anemia and similar ailments may be prevented by the regular practice of the yogāsanas

A GENERAL DESCRIPTION OF A SANNYĀSIN

by S. G. DESAI

THE later Upaniṣads describe the daily routine and life in general of a Sannyāsin in the following details :—

An ascetic should stay in a temple, or in a wild forest, or under some tree or an open ground or on the bank of a river. One upper garment, a strip of cloth to cover the genital, a wooden or earthen pot for drinking water, and a staff, are the things possessed by him. He should abandon all the other things. He should sleep on the ground and use sky as the covering garment. He should be clean-shaved and should wear a white garment. He should eat food, as if it is the medicine and should not allow the fat to grow.

He is not bound to perform the daily rites (the *nitya karmas*). His real sannyāsa is the end of the Dvaita-bhāva (the idea of duality between the Jīva and the Īśvara). The Sannyāsin therefore practises meditation instead of performing the Sandhyāvandana (ritual prayers) thrice a day. The real religious thread that he wears is the knowledge of the unity of the Brahman and the individual Self. He should remove the vices like pride, ego etc. and censure of others. He should give up all study except that of the Upaniṣads and the Āraṇyakas. He should burn all desires and should not be greedy of honour or fame. He should not amass wealth.

Abandoning relatives and native place, he should stay in a far off place all alone (like a thief?) or should keep on wandering about from place to place. He should not allow any other fellow-Sannyāsin to accompany him in his tour; for, there is every probability of having difference of opinion with them and a quarrel may crop up. He should always pronounce the name of Nārāyāṇa. He should always be patient and cool-headed. An ascetic should not allow his mind to be disturbed by the dualities such as honour and dishonour. He should destroy all desires right from their roots and consider the gold and earth as equal. He should not speak with women and should not enjoy feasts and dainty dishes, should not allow the six enemies such as, love, anger etc. (*ṣaḍripu*) to overpower himself, should not accept gifts from any one and should always be awake. He should not mention his caste, family, *nation*, age, and character to any one. He may remain naked ; but should not give up self-respect. He should always be cheerful in his mind, should speak sweetly with others and exercise perfect control over his senses.

A Sannyāsin should not worship an external symbol of god, should not allow any reception or ceremonies to be arranged in his honour and should not allow luxuries to be even before his eyes. Being seated in the Siddha-posture, the ascetic should concentrate his mind on the tip of his nose and obtain the knowledge of the Brahman. The perfect concentration is not possible till all the impressions (*vāsanās*) of the endless lives are not destroyed. A Sannyāsin should control all his breaths at the time of his death and give up his breaths through the *Brahma-randhra* (an apperture on the head). As he is already burnt in the fire of knowledge, there is no need of burning his body or perform the cremation ceremony after his death.

A Sannyāsin does not salute any one ; for, he has become one with the whole world and there exists nothing other than his own self for him in this world.

A PART AND THE WHOLE

by SHRI VIJAYADEV

How can the Whole miss a Part :
Nor can a Part the Whole ?
And if the Soul—
For the Whole—
Yearns, pines and finally resigns
To mix and mingle with the Whole—
Then what is there to hinder
Its reaching the Ultimate Goal ?

PROBLEMS OF A LAYMAN

A DISCOURSE WITH SHRI YOGENDRAJI RECORDED *by* P. N. RAO

EVEN for the acquisition of any one aim, say, like *dharma*, we require certain qualifications, certain requisites like balanced and concentrated mind, good health, and so on. The steps enjoined in Yoga primarily for *mokṣa*, are also necessary for any other aim in life. If a man wants to enjoy himself—*kāma*—Yoga is still necessary. If one is suffering from a confused mind, what enjoyments could he have? Thus we can say that Yoga is necessary for our life, even if *mokṣa* is not the aim. Concentration of mind is a necessity for anything in life. The scientists or the writers get the same only now and then, but Yoga trains one to have it any time. Mahābhārata or Rāmāyaṇa, for instance, was written by such concentration, the writer being at it continuously, and not attempting in bits as and when the mood favoured the writer. By the latter method, they could never have been completed.

A householder-yogi (*gṛhasthayogi*) is worth a thousand sanyāsis. Yoga has to be reformed, its processes have to be accommodated so that it becomes more and more acceptable. The eight accessories have earned it the remark: *Yogaḥ Karmaṣu kauśalam* (Yoga is mastery; actions done by a Yogi are the most skilful). Let us now see why Yama and Niyama precede Āsana and Prāṇāyāma and not the other way about.

Yama and Niyama act as a conditioning process, which has a great bearing on the mind. Before one could take to the actual yoga practice, he should be devoid of the external influences which are sure to wean him away from the chosen path. It is to counteract this that Yama and Niyama are placed first in the list; they endow one with a moral and ethical grounding after which alone the mind becomes free and unchained for the further practice of Yoga. That the mind has to be acclimatised to moral living so that the man could be healthy and free from diseases is now being realised by modern scientists. Moral living is a prerequisite not only for getting cured of psychosomatic diseases, but also for the acquirement of concentration. No healthy man can remain healthy unless his emotions are under control—unless his mind is under control. We thus see how ethical values are absolutely necessary for a healthy and balanced life. Psychosomatic diseases have their roots in unethical and imbalanced living; and disease is the way of Nature's revenge.

LETTERS TO THE EDITOR

Establishment of Maṭhas by Śrī Śaṅkarācārya

Prof. K. V. Sahukar of Nasik writes, "I have read the article THE SEVEN MATHAS OF SANKARACARYA written by Prof. S. G. Desai . . I am at a loss to know on what historical basis the learned professor has come to this conclusion of seven mathas. I shall be highly glad to know the granthas referred to by the learned professor. Further what all he has said about Sringeri Mutt, and in that some of the important points, are misleading or may not be correct. Lord Sankaracarya established only four Muthas in India in four directions. (Reference may be taken from *Sri Guru Parampara Caritra* written by the well known scholar Ramakrishna Somayaji, ch. twenty-two and Vidyaranya's *Sankara Digvijaya*, Sarga twelve, sloka 87)".

[Dr. S. G. Desai, the author of the above article, in his reply has to say that the information about the seven Maṭhas occurs in his doctorate thesis 'A CRITICAL STUDY OF THE LATER UPANISADS. He has taken this information from the *Maṭhāmnāyopaniṣad* composed by Śrī Śaṅkarācārya (according to the colophon) published by the learned pundits of the Adyar Library under the supervision of Dr. C. Kunhan Raja in 1932 entitled *Aprakāśita Upaniśadāḥ*. He further adds, "This was one of the 180 later upaniṣads critically studied by me. My object is to collect information as obtained in the later upaniṣads ; and I have not attempted to verify any one of the statements made in the upaniṣads from the historical point of view. According to me, there appears to be some symbolic interpretation of the seven maṭhas, etc."]

Place of Yoga as Hygiene

Dr. K. R. Choudary sends a cutting of an article written by one H. M. Shelton which says that "Hygienists should get their hygiene from hygienic sources and not try to gather it piece-meal from myriads of non-hygienic sources (*which includes Yoga*). There is enough appeal in the sophistry of Krok (a Western writer on Yoga) to trap the uninformed and lead them to believe that the carrying out of these magic poses constitutes physical exercises and that they may also have some value in spiritual development. . There is no need for hygienists to wade about knee deep in the swamps of the systems, old and new, in search of hygienic truths." Dr. Choudary adds: "Without knowing anything about Yoga, Shelton, downright criticizes Yoga."

[Adverse criticism against Yoga is not uncommon. This comes from not only those who do not know Yoga, but unfortunately even from those who profess to know it. In case of the former, there is stubborn prejudice, dogmatism and self-interest born of ignorance and fear. In case of the latter, exaggerated claims by the so-called yoga writers both Indian and foreign put the readers on their guard where even the genuine is not accepted because the rest is phoney.—*Ed.*]

Risks involved in propagating Yoga

Sri M. I. Dada writes from U. K., "It seems there are tremendous risks (in teaching yoga physical education) because though I have not gone into the matter with the medical profession over here, they might be likely to seek any opportunity if ever personally taught yoga physical education, to claim for fantastic damages for impairment of their health and even diminution of their mental abilities! In this, they may have some sort of documentation from certain books. Practices such as yoga hygiene would cause considerable problems. On the other hand, they seem to have circulated in various coloured quarters, over here, that yoga is against religion, that it gives power to read future—in short, all that might be against the law."

[Old habits and prejudices die hard. Many are prompted by the instinct of self-preservation and resist what they believe might interfere with their survival. So even if better things are offered, the first reaction by the orthodox and the selfish is to oppose it outright. It is no news to the Institute that such prejudice exists in many parts of the world and even in India. From our correspondents in various countries, we understand that in one "iron-curtain" State in Europe, study of Yoga is precluded because it interferes with nationalism; in another country in West Asia, instructions are circulated that Yoga is likely to interfere with religion and should therefore be avoided. In certain South African States, it is advertised as black magic.—*Ed.*]

QUERY CORNER

WHAT IS MEDITATION AND HOW TO MEDITATE?

43. IT is not well understood that meditation is not possible without successful concentration. Concentration as an effort of planned thinking or fixation of the mind to a given purpose or object in turn requires abstraction. This process of mental discipline has often been mixed up with attentiveness to rituals and/or prayer. Ultramodern spiritual and intellectual thinkers have even come to believe that meditation is either very easy requiring no training or that it is useless as a denial to free thinking. The former professing to be yogins go around the world preaching and teaching what they call "simple or quick meditation" which can be done by merely sitting cross-legged and then closing the eyes or, at the most, keeping quiet. Those who deny the need for meditation argue that one should live naturally and allow the mind to be merely aware of what is happening.

Sri M. A. Joshi, a teacher-trainee of The Yoga Institute and Master of Art of the Bombay University, in using the phraseology of some such modern thinkers, asks : "How to meditate? Does it mean physically to sit cross-legged in *padmāsana* or any other posture and attend upon any object of your choice in a lonely place? That is, concentrate upon an image of a diety or a symbol continuously?" He then answers himself, "Meditation taken in the sense of fixation may lead to many problems. Because in such cases we are merely trying to fix our past experience into a given mould. But this is no creative experience."

He continues, "Mindfulness of one's own activities as well as happenings around should become the starting point for contemplation. An awareness of such a type would, of course, imply clarity of thought and intensity of perception. This will depend on understanding the facts of experience.

"An understanding of an order where one can be sensitive to all experiences instantaneously irrespective of time and space would of course require the discipline of concentration. This would also call for removal of the distinction between the knower and the known, between the field of experience and the experiencer, meaning thereby a state of identity between the two. It is when the mind is rid of particulars—symbols and images etc.—that one is able to cut off all relations totally and wholly with the known. Such a state is probably one of stillness when true creativity becomes possible."

If one were to enquire into what is meditation, one should first become aware of mental life and the processes which govern it, apart from any knowledge of the physical phenomena. Those unable to separate the two, while understanding it in theory, are unable to conceive what is meditation. It is not by theory alone that one can realize what is meditation; meditation to be meditation should be personally experienced. This stage is hardly reached by many who speak about it on the pulpit or describe it in books. *Vyāsabhāṣya* makes this clear when it defines yoga meditation (*dhyāna*) "as the *continuance* i.e. the unchanging flow, of the mental effort to understand the object of meditation *untouched by any other effort of the understanding*." So when the one-pointedness of the mind remains disturbed or broken by "other efforts" related to the five-fold *vṛttis*, it is only the beginning of yoga meditation even though some regard this awareness as a state of meditation.

In concentration, the mind becomes one-pointed on a given object and so there is certain effort which may be a planned mental process to keep the mind within limits of time and space. Whenever it tries to move away from its object, it is brought back again to the object through mental discipline. The selection of an object like symbol or diety and the trying to keep the mind centred in it is *dhāraṇā*.

But when all efforts of understanding relax, when the one-pointedness continues uninterruptedly like the flow of a river, reaching a stage where no effort is made or felt but where conscious relationship is established between the object and the subject, such an effortless state of consciousness which binds the object to the subject is meditation (*dhyāna*). To know how to meditate requires certain training for the control of the mind. For one thing, it has little to do with the physical. The process moves from the conscious to the subconscious and finally to the superconscious state. Such a training requires guidance of an expert who has passed that way, but more than this is the need for personal experience as each stage is slipped from *prtyāhāra* (abstraction) to *dhāraṇā* (concentration) and finally from *dhāraṇā* to *dhyāna* (meditation). Only he who follows this path knows how to meditate or what is meditation.

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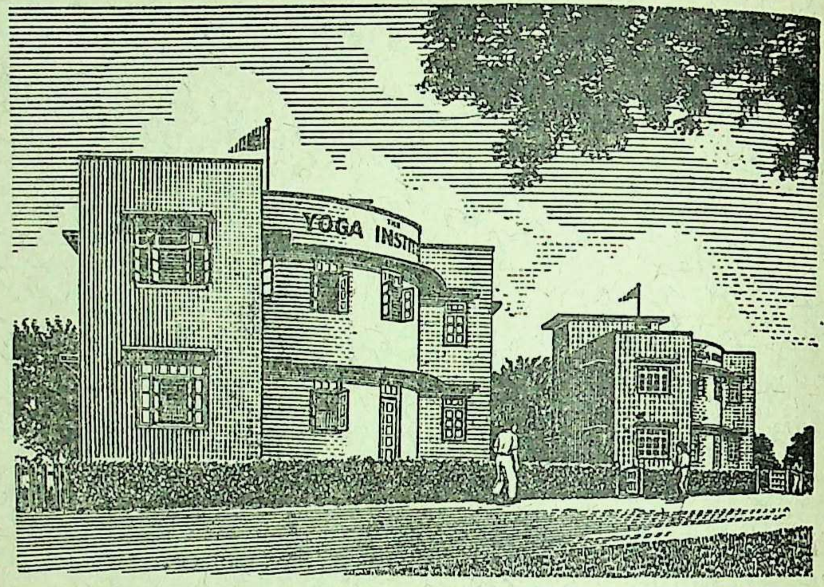

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YOGA

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EDITORIAL NOTES

Proposals to the Government

GOVERNMENTS the world over are in the habit of inviting coöperation from all and sundry ostentatiously for public good. When the State and Central governments of India began to evince interest in the promotion of Yoga some decades ago, The Yoga Institute, knowing well what are all governments, dealt with it as one of the political side-shows. Later, it turned out that on party considerations, a considerable amount of money was getting channelized to such a purpose. Opportunists succeeded in their profane concept of Yoga in having the government bracket Yoga with physical culture, gymnastics, sports and recreation etc.

But the effect of such an ill-conceived effort made Yoga appear so perverse both in India and other countries that the Institute was obliged to challenge this official attitude with a view that Yoga at official level may be well represented and that the future economic assistance for the promotion of Yoga may find the right places.

The Memorandum by The Yoga Institute to the Central Government some years ago had the desired effect of getting the government revise their thinking about Yoga. Various Committees got specially appointed to evaluate the subject from Higher Education and Medical aspects. Proposals were called for and duly submitted by the Institute to help the Committees. In all, alternatively, twenty-six proposals are lying with either the State or the Central governments—some processed and recommended by the Committees and the State. What is the net result after years ?—the subject of Yoga is still hanging fire with the government while pious promises are broadcast every now and then. From the economic assistance which the government is so anxious to extend not one Naya Paisa has so far reached this Institute from the Central government even after so many years, and not even a single proposal of this Institute has yet been finalized.

THE INITIAL PROBLEMS is one such proposal before the Government of India and since nothing is done about it, we present it to those who may feel interested in such type of research to enrich our knowledge for the benefit of posterity.

Yoga in Buddhism

Traditional Yoga as a technique was adopted by all philosophical and spiritual systems; and suchlike methods seem to be prevalent even in other countries of the world. What differs is not the technique in practice but the terminology and interpretation. YOGA OF DAILY LIFE by Bhikshu C. M. Chen has reference to Buddhist philosophy. Although *āsana*, *trāṭaka*, *prāṇāyāma* etc. form the practice, it is associated with an attitude based on Buddhist philosophy as represented by the three yānas. The traditional technique remains the same in Buddhism, Jainism, Taoism, or other religious systems and philosophies. Bhikshu Chen is a Buddhist recluse, author of many booklets, now living in Kalimpong. While western authors on Buddhism are depending on Han-Shan's traditions, it is Chen's contention that southern Ch'an traditions are not being given their due place.

This Ashram

What is this Institute is known better to those who seek shelter and live within it. A chronic refractory foreign patient on return has caused the following observations from her dear-ones: In tear-chocked voice she told us at the airport, "This morning I was at my second home at Santa Cruz." She speaks sometimes in tears and always in gratitude. We would observe that you have wrought almost a miracle . . . and no words can express adequately our admiration for all that has been done"

THIS HOME, THIS ASHRAM by Shri Vijayadev was addressed to this patient on her departure from the Institute after a eight-month stay.

Incidentally, the readers will be glad to know that the 67th birthday of the Founder was observed on 18th November.

सुस्निग्धमधुराहाराश्चतुर्थांशविवर्जितः[1] ।
भुज्यते शिवसंप्रीत्यै[2] मिताहारः[3] स उच्यते ॥६०॥

MODERATE in diet is one who partakes, for the sake of Śiva, a diet which is bland and agreeable and a quarter of which is abstained from.

NOTE : For more details refer *Yoga Personal Hygiene*, Vol. II, p. 159ff. "By Śiva" is meant God, since it is He who is the enjoyer —not the individual self", says Mihircandra. An outline of yoga dietetics is now discussed. The yogin believes in *moderation* ; but what is moderation ? According to Yoga, moderation in diet is a three-fold complex where one alone will not suffice. It has three vital constituents consisting of (*i*) attitude, (*ii*) quality and (*iii*) quantity. Therefore when a man eats, he should not think that he is eating for himself only since such an attitude encourages selfishness and attachment to food. As to quality, he should partake of natural and bland food which is agreeable. As to quantity, he should take so much as to make him feel that he could have still taken a quarter more. Neither the attitude alone nor the quantity or quality by themselves constitute moderation. Therefore eating less, eating only particular limited kind of food or even eating it as *dharma* (for the sake of Śiva) each by itself does not repesent moderation ; it should be three-in-one.

1. *Vivarjjitaḥ* is the reading in B3.
2. *Surasam* is the reading in B1 and B2 ; and it continues *surasaṁprityā*.
3. B1 and B2 read *mitāhārī*.

कट्व[1]म्लतीक्ष्ण[2] लवणं[3] न हरेच्च[4] शाकं सौवीरतैलतिलसर्षपमत्स्य[5]मद्यं ।
आज्यादि[6]मांसदधितक्रकुलत्थकोलपिण्याकहिंगुलशुनाद्यमपथ्यमाहुः ॥६१॥

One should not partake of bitter, sour, saltish food stuff, and also vegetables mixed with sour gruel, oil, mustard, sesamum, fish, and intoxicants ; while the following are called unwholesome food viz. meat, curds, buttermilk, pulses, berry, oil cake, asafoetida, garlic, onion, etc.

NOTE : Avoiding *harītaśāka* or leafy vegetables is not in keeping with either the modern dietary principles or the statements contained in other Haṭhayoga works. Cf. *Gheraṇḍa Saṁhitā*, V, 20 etc. or *Haṭhayoga Simplified*, pp. 155. What is probably meant is avoidance of excessive vegetables (*śākotkatam*) or vegetable mixed with other ingredients. Manuscripts B_1, B_2 B_3 have a better reading as above. Bitter, sour and saltish food causes imbalance in the secretion of the digestive juices so also fat, intoxicants etc. Vegetables supply too much roughage with low nutritional value. High protein and gas-forming food is contra-indicated for the sedantary life of a yogin.

1. *Kaṭvāmla* is the reading in B_3.
2. B_1 reads *tīkṣa*
3. *Lavaṇoṣna* is the reading of P_1, P_2, P_3 and B_3 reads *lavaṇoṣma*.
4. *Haritaṣāka* is the reading of P_1, P_2 and P_3 and *haraccaṣākaṁ*, of B_3. P_1 makes four lines of this verse while the rest have only two lines.
5. *Madya matsyān* occurs in P_1, and P_2
6. *Ajādi* is the reading in P_1, P_2, and P_3.

भोजनमहितं विद्यात्[1]पुनरप्यु[2]ष्णीकृतं [3]रुक्षम् ।
[4]अतिलवणम[5]म्लयुक्तं कदशन[6]शाकोत्[7]कटं वर्ज्यम् ।
[8]वह्निस्त्रीपथिसेवानामादौ वर्जनमाचरेत्।।६२।।

Food which is heated again, which is dry, too much salted, mixed with sour things, spoilt(?) food, excessive vegetables are all to be avoided being considered unhealthy. Firstly, fire, woman, and travelling should also be avoided.

NOTE : The commentator quotes several authorities to strengthen the above list. "Acidity in all forms should be avoided", according to him. Stale food which is heated again loses its nutritive value. The acidity referred to is not merely gastric e.g. hyperacidity but also the increased acidity in blood e.g. acidosis, acidemia etc. By *kadasana* he means minor grains, while the commentator who inadvertently accepted earlier reading *harītaśāka* in the last verse recommends here the avoiding of only certain types of vegetables. He takes *utkata* in the sense of chillies that cause burning sensation. He quotes other readings which do not seem to be related to any before us except probably B_3 *sapalam pramitam*. The reading of the commentator in the tṛtīyapada seems to be "*palalam vā tilapiṇḍam*" etc., while there is another reading in the fourth pada viz. *duṣṭa*, in the sense of putrefying. Now, so far the third line above, which the commentator takes a separate verse by itself, he makes the point clear that fire, woman and travelling are to be avoided not always but only during studies and sometimes after studies also. For example, in winter one must warm oneself near a fire, while for a householder intercourse with his wife at a time favourable for conception, and pilgrimage to holy places are not barred. *Ādau* thus stands for study period. The restrictions against fire, woman and travel during the period of study are a natural corollary to *mitāhāra* as these may prove harmful physically and psychologically.

1. *Punarasya* is the reading of P_1, P_2 and P_3, while B_3 reads *punar.*
2. *Uslikṛtam* is a misprint in B_3.
3. *Tathā* is used instead of *rukṣam* in B_3, while B_1 and B_2 use *apramitam.*
4. *Anilabāṇa* is the reading of B_1 and B_2. Another reading *palalam vā tilapiṇḍam* is found by the commentator.
5. While B_1 and B_2 read *atilabāṇasalilam*, B_3 reads *atilavaṇam sapalam capramitam.*
6. *Kadāśana* is the reading of B_1 and B_2.
7. *Śākotkaṭa* is the reading of B_8.
8. This line is missing in B_1, B_2, and B_3, while in P_1 P_2 P_3 it is taken over to the next verse.

तथा हि गोरक्षवचनं

वर्जयेद्[1]दुर्जनप्रांतं[2] वन्हि स्त्री पथि[3] सेवनम् ।
प्रातः स्नानोपवासादि कायक्लेशविधि[4] तथा ॥६३॥

In this connection, these are the words of Gorakṣa:

One should avoid the neighbourhood of evilmen, fire, woman, travelling and also early morning bath, fasts, and other means of straining the body.

NOTE : *Durjanaprītim* reading found by the commentator tallies with the reading in B_1 and B_2. The commentator explains why the beginner should avoid all these. By bath in the early morning there is possibility of cold catarrh, by fasts excess of bile. Excessive strain (through too much sūryanamaskāra, too heavy weight-lifting etc.) is also to be avoided.

To avoid stress and strain—a common feature of the modern age—the yogin in advance cautioned against elements which cause such conditions. The concept is based upon their knowledge of anabolic and katabolic activities. situations and problems. The warning is mild and is limited to a few objects although their scope is wide and should have included a variety of other items. The limitations in these particulars are suggestive of the basic objection to similar items.

---

[1] B_3 has *varjjiayet.*
[2] *Prītim* is the reading of B_1 and B_2 and *prīti* of B_3.
[3] *Pathasevanam* is the reading of B_1 and B_2.
[4] *Kāyakleśādikam* is the reading of B_1, B_2 and B_3.

THE INITIAL PROBLEMS IN ESTABLISHING THE CLAIMS OF YOGATHERAPEUTICS

ONE OF THE PROPOSALS TO THE GOVERNMENT OF INDIA

Introduction

THE system of Yoga enjoyed an important place in education, preventive hygiene, therapeutics and mental health in ancient India. In absence of adequate techniques of healthy living on various planes of consciousness and because of problems that are faced for which no immediate solutions are found, the laymen and the technicians often look back on systems such as Yoga for enlightenment and relief. One such problem faced in stress conditions prevailing today is treatment of the so-called psychosomatic diseases. It is being suggested that these complaints are amenable to psychological and psychophysical treatment rather than purely internal medicine. The Yoga Institute which pioneered the scientific renaissance of yoga 45 years back had been interested in the problem of yogatherapeutics and the so-called psychosomatic treatment. However, when taking up a research on such a subject, it wants to investigate the very basis of yogatherapeutics e.g. clinical observations, investigations etc. The present procedure of investigations does not seem to help much in establishing the claims of Yoga as a therapy.

Details of the Project

The major scientific problem facing psychiatry is one of diagnosis and evaluation. The usual exclusion methods used in investigations of psychosomatic diseases are negative. It is admitted on all sides that our measurement tools, so far as this type of diseases are concerned, is inadequate.

The system of Yoga has laid down its own criteria of good health. As it is known in older literature and from traditions, various psychic and psychophysical processes were established by the yogis for good health. Certain norms could be easily ascertained on the basis of this criterion. Deviation from this norm can be correlated with pathological conditions. Similarly biochemical and physiological investigations could be carried out on normative individuals and as a result new norms could be fixed.

From experience gathered during the past many years, the Institute believes that inherited and acquired determinants—biochemical, physiological or others—are an important factor in the case of psychosomatic diseases as in case of other types of diseases. Working on this hypothesis, the Institute proposes to establish sound methods of diagnosis of diseases amenable to yogatherapeutics.

Use will be made in the first instance of the available clinical observations and investigations which number over 2,000 cases. Normal individuals according to the yoga criteria will be clinically investigated and ranges of biochemical and physiological readings will be narrowed. Clinical cases will be simultaneously taken up and the investigations maintained. Treatment will be administered according to Yoga and changes noted by frequent investigations. It would be seen whether the clinical cases reach the yoga norms after a course of yogatherapeutics.

Probably this will be the first time that new norms will be established in India specially suiting the modern stress conditions. It could be safely said that the present norms are worked out on persons who are not always enjoying normal good health. As a result we have become tolerant to the premorbid conditions, to a great extent. The preventive aspect of diseases is neglected and psychosomatic type of patients with fragile nervous system have to undergo much suffering before they can prove themselves to be proper clinical cases.

Methods

A research project such as the above will have to go into various types of studies including (*i*) scholastic, (*ii*) clinical observation on a symptom-complex level, (*iii*) collection of data on treatment through Yoga as already administered, (*iv*) establishing of new norms, (*v*) maintaining investigation records of patients treated by yogatheraputics, (*vi*) psychometric researches etc. For the above purpose a clinical laboratory is essential, while a psychological laboratory would be useful. Investigations of normal persons according to yoga criteria, as well as of abnormal persons before and after treatment will be maintained. A research staff will help taking assistance of older literature and tradition and also with the help of therapeutic work done for last 45 years in formulating criteria, norms etc. Much later, control experiments will be possible to make definite claims about treatment of different diseases.

The treatment method here will be as worked out at the Institute consisting of psychosomatic practices, specially institutionalised, besides the first five steps of the *aṣṭāṅga yoga*. Natural methods of living will also be encouraged, and only where necessary mechano-electrical appliances will be used. Dietetics, way of life, etc., will also be attended to. As for investigations, the standard methods used in laboratories will be accepted.

Some control conditions will be operative for normative as well as clinical cases. Mostly the patients will be indoor. A suitable regimen will be imposed during treatment. An integrated approach will also be available during treatment; and no single *āsana* or practice will be relied on. The treatment will be an education in healthy living extending all throughout the day.

REFLECTIONS

by ANAND

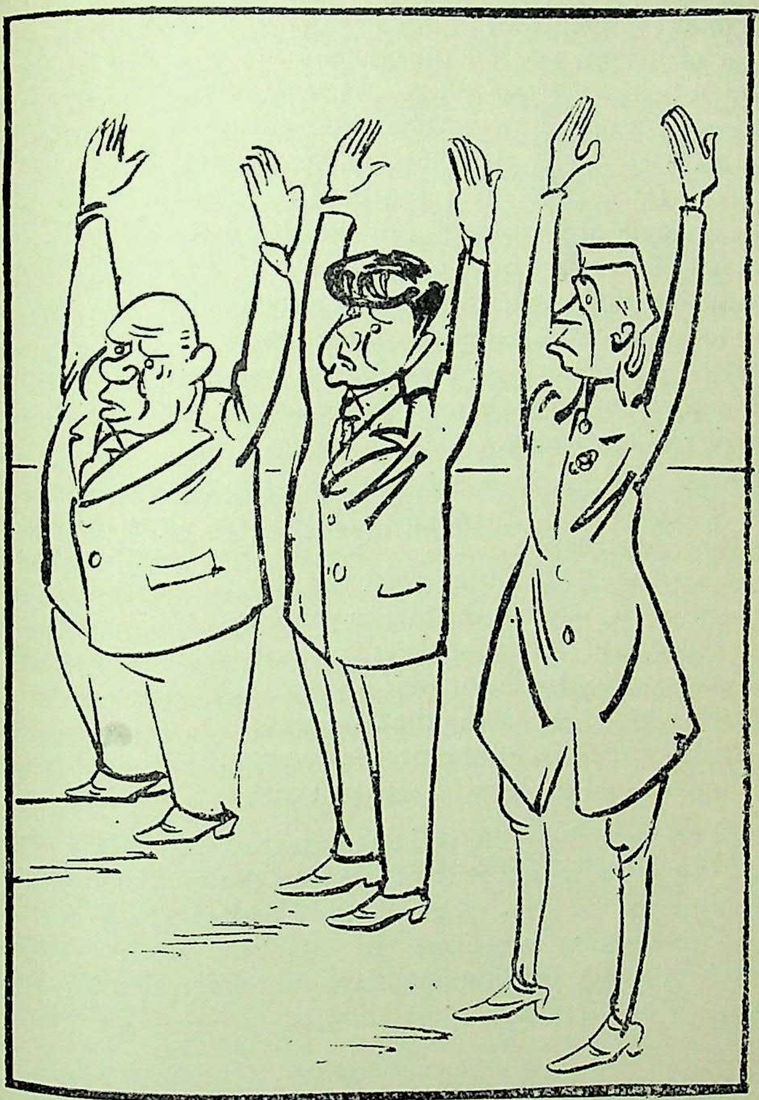
Who owns the cow? The calf, the cowherd, the owner or the thief? A clever Brahmin in the great epic *Mahābhārata* says, "The cow certainly belongs to him who drinks its milk!" This unknown sage was elaborating his own way of looking at things. "Hope and ambition are the greatest misery, and disinterestedness the highest form of happiness". This was the essence of his philosophy of life.

As the story goes, a certain king *Senajit* was bereaved. He lost his son and was immersed in great sorrow. He was inconsolably grieved and became distracted. A friendly Brahmin approached the king and addressed him, "You dull-head! what are you getting distracted about? You are mourning, but don't you see yourself swept away to your doom? While mourning about someone else you yourself are coming to a stage when we all shall have to mourn you. Remember, everyone, including myself, yourself, and all others are surely and steadily moving in the direction of death and total oblivion—the oblivion from which we all came to this earth."

The king was shocked at this and asked, "What sort of a person are you, what type of mind do you possess? While we all are deeply moved by this tragedy how can you remain undisturbed?" To this, the Brahmin continued, "All living things, sir, are dyed deep in misery. Nothing really belongs to anyone. We are like logs of wood that float in the ocean. We may meet once, but never again! Where therefore is the question of ownership in this constant change? You say the cow belongs to you. I say the cow does not belong to anyone but the one who actually drinks it's milk. What you imagine as your own becomes cause of pain a little later. I think the pleasure derived from doing away with all our desires is much superior to the pleasure born of any sense-desires. I will quote an old legend of Piṅgalā, the courtezan. Piṅgalā had a special paramour whom she met at a secret meeting place. Once Piṅgalā arrived at the rendezvous as usual and waited for the lover to turn up. But Piṅgalā waited in vain. The lover had left her. Piṅgalā felt very unhappy and thought she was cheated. But, in this hour of her great misery, she became for the first time quiet and composed. She realised how real happiness lay deep in her *own* being. She cried out, "I forgot my real lover who resides very close to me—indeed in the very recess of my heart—and how foolishly have I become attached to a person who turned out to be a cheat. I forgot the one who did not create within me fierce passions and resultant anguish, and unwittingly went after one who gave rise to constant anxiety and emotion. Now at least I am wisened. I am fully awake henceforward." Thus turning hope and ambition into disinterest, Piṅgalā sleeps in peace because she possesses the key of true happiness viz. detachment and disinterest."

The clever Brahmin went on with his narration ; and we are informed by the story-teller that the king *Senajit* thereafter became fully reconciled to the new situation. This strange story is told by Bhīṣma in answer to an important query viz. what attitude should one hold when one is struck by a calamity ? Bhīṣma says that when struck by calamity one should lessen one's misery by contemplating on the miserable nature of mundane life. At such times, one should strive to gain a spiritual insight.

FOLLOWING YOGA ?



With apology to Shanker's Weekly.

In this atomic age, the first step in yoga posture might well begin with Tālāsana, more necessarily for the modern statesmen. But, do they look sincere about it ?

THE YOGA OF DAILY LIFE

by CHIN MING CHEN

THERE is no time when there is not an opportunity ; and no place where there is no Guru. The universe is like a great classroom and all phenomena are our books. All the human beings are our gurus. In fact, every place is a shrine and every moment an opportunity to do good. If we govern our lives correctly, there are many chances to practice the Yoga of Daily Life. It is thus said by Confucius that where three people are working one can learn something. Thus, instead of learning from only one out of a group of three as Confucius suggested, I will go a step further and say that, one can learn from everyone of the group. From the equals one can get help, those superior are our gurus, while people worst then ourselves show us their mistakes and through them provide us a warning.

One should develop faith in the Buddhist principles and do all the good one can following the dictum of Wesley viz.:—

> Do all the good you can,
> By all the means you can,
> In all the ways you can,
> In all the places you can,
> At all the time you can,
> To all the people you can,
> As long as ever you can,

and thus your daily life will not pass in vain. Now, integration of our daily activities of life into the highest meditation is only a second step. One should be always mindful of the main meditation practices. In fact, the results would be better, if daily meditations are mindfully identified with whatever one is doing.

Principles

Integration of all miscellaneous affairs of everyday life into the subject of one's practice of Yoga is recommended in all the three yanas viz. Hinayana, Mahayana and Vajrayana. The following principles remain as guides to show how to live through daily chores and to integrate them into yoga discipline.

First, the Buddhist yogi, from the wisdom gained by listening and by pondering, should establish a philosophy of life and of the Universe based on the Buddhist principles. He should not allow any other thoughts except the ones based on these principles to take a hold. Many persons today take to Buddhist meditation or want to follow its way of life but without their reading Buddhist scriptures, or following sincerely its philosophy and therefore they could not succeed in its practice. Secondly, a Buddhist practitioner should declare to the society, "Now, I am a Buddhist and my character is under the guidance of the Buddha. My life is therefore changed and I shall no longer do evil things, but strive to do only good according to the Buddhist Sila." One should try to develop the Bodhicitta integrated personality. Next to this, the meditator should know very exactly his position in the three yanas of Buddhism. He must examine himself carefully and decide his meditation stature. For example, if he is in a position to practice Hinayana then he should establish his thoughts centrally on impermanence, renunciation, the precepts of a person and the non-self nature of the person. After making progress in this meditation, he should next meditate following the Mahayana on *suryata* of Dharmakaya and thus recognise that there is no difference between himself and others. All qualities such as love, hate are in the sunyata of the Dharma nature. By this causation of sunyata he perceives that all are in the same body—the Dharmakayas, and thus all creatures are his parents whirling on and on bound to the wheel of rebecoming. From this realisation arises the Great Compassion of the same entity. From this issues out the Bodhicitta of will and of conduct enabling one to do many good deeds.

When his practice of Mahayana is very perfect, then he should take the way of Vajrayana. He would at this time know that from the Great Pride of Boddhahood come many good deeds to help others, and that to accomplish them there are methods in the position of Consequence. The Great Pride and the functions of a Buddha are his central thought here.

Practice

Under this section we can only show a few examples selected from each of the three yanas. A meditator who follows the whole system will find that his conditions change, even from day to day, so that he will be able to practice the different principles progressively. Therefore we cannot lay down any wooden rule for these examples ; and we should emphasize in their practice that constant re-assessment and flexibility are required.

When preparing to get up, the first step is to awake the mind; this is the main thing necessary, for without it one will never arise. If one practices the Vajrayana, many *dakinis* with *damarus* (small hand-drums) may be heard calling out to one with loud voices. If one is a Mahayana meditator, many heavenly girls playing music may awake the mind. One who practices the Hinayana may not see forms but may hear a heavenly voice—even that of the Buddha himself.

Anyway, whatever the yogi's condition, a sound will awake him, "Yogi! Bhikshu, so many sentient beings await salvation, so many good deeds are to be done, so many Buddhas are waiting to see your Full Enlightenment—with so much remaining to be done yet, get up early."

The eyes must be opened, after the mind is thoroughly awake. During awakening, lie on the back ; do not open the eyes while lying on one side or the other. When the mind is awake, think in the Hinayana way: "All things are impermanent and I am very fortunate to be able to get up again. Should I not take advantage of my waking and get up early ?"

Then prepare to open the eyes. First take a long and deep breath and then several short ones, like a dog sniffing. In this way the air seems to penetrate into the skull and freshens the mind. Under the still-closed eyelids revolve the eyes three times to the right and then to the left—this gets rid of eye-troubles. Then vigorously rub first the inside corners of the eyes and then the outside ones after which open them widely and look up at the sky, (or ceiling).

If one is old and has eye-trouble, one should first say praise to the Sun god, praise to the Moon god, *Namo Suvarna prabhasa.* This will cure eye diseases ; but if one is not afflicted by these troubles then it is not necessary to repeat this prayer.

Getting up to the sitting position, if the yogi practices the Vajrayana's Great Perfection, then he should sit in the Lion posture (*siṁhasana*). Putting on one's clothes, whatever yidam (incantations) the meditator has taken, he should think of all his clothes as belonging to that yidam. With a mind of goodwill say: "May all sentient beings take the perfection of Patience as their cloth and the perfection of Diligence as their armour." By so doing, one will never suffer hunger or thirst and escape the fruits of past miserliness, always receiving the warm benevolence of the Buddhas.

While putting on one's shoes, in Vajrayana, there is the mantra: *Om kapila kon svaha*, which is recited at this time when blowing on the soles of the shoes. Any small animal which is killed by being stepped upon will thus be saved from repeated birth in the unhappy realms. A Mahayanist may exclaim : "May I not kill any living being under my feet today and think regretfully—Oh, I have not yet gained realization so great as the venerable Atisa's, for he walked always two inches above the ground. Also he may think : May all sentient beings hear the name of the Buddha and become themselves as the Greatest among bipeds (Dvipaduttama—the Buddha). May they and I indeed walk on the Great Bodhi path." If one practices the Hinayana, it is right to think : May I tread the Noble Eightfold Path and be able to realize the Four Noble Truths.

After thinking of his own and other's sins while washing the hands and face, one may, while brushing the teeth, think of the water as the nectar of the Buddha and the brush as the karma of the four kinds of evil speech. "Today, may I not use any of them. May I not quarrel with anybody. May all sentient beings live without quarrels. May all quarrels be finished by this Yoga and today may I only speak words of truth and friendliness." (*To be continued*)

THIS HOME, THIS ASHRAM

by SHRI VIJAYADEV

You came to this house,
This home, this ashrama,
This abode of God, of goodwill and peace
With a hope, a desire and a prayer—
That you may recover
And regain that which you had lost—
Health, courage, faith and all
From the unkind fate's manoeuvre.

And now you are ready to leave
And go back to the world you know
With health and faith
And courage that will never fail:
And God willing you have recovered
All that you had lost
To the evil design of fate
In the yester years.

And as you go, parting from us all
Who have enjoyed your stay and wish you well
Today, tomorrow and every day,
I add to their many wishes a few of my own.

Trust not the mind to aloofness,
Nor allow it to wander aimlessly
In persuit of doubts and imaginations,
And let not fear, apprehensions
And illusions scare you away ;
But hold your mind hard,
Like the reigns of a horse,
And keep it in check
And direct it
Towards your cherished goal.
And you shall have all the world at your door,
Offering you
That which you have prayed for
In the yester years.
Be bold and march ahead
And you shall reach your cherished goal.

● ....ACTIVITIES OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

RESEARCH

● As a Research Institute recognized by the Government, scholars are accepted for academic, scientific, and educational researches on Yoga. Scholars are placed under competent guides with library and laboratory facilities after their Certificate Course, for a period of one year. On the acceptance of their thesis, they are declared eligible for the Diploma of Yoga Education course.

ACADEMY

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HOSPITAL

● The Institute maintains a highly specialized clinic and hospital for treatment of refractory cases under qualified medical practitioners. Fee for medical examination and consultation Rs. 20 ; (i) as inpatient, Rs. 750/- for the first month; (ii) as outpatient, Rs. 500/- for the first month; for the succeeding months Rs. 250/- less; and (iii) Rs. 10/- per month in yoga class for minor ailments. Free beds will be available when the Government or others provide for the same.

CULTURE

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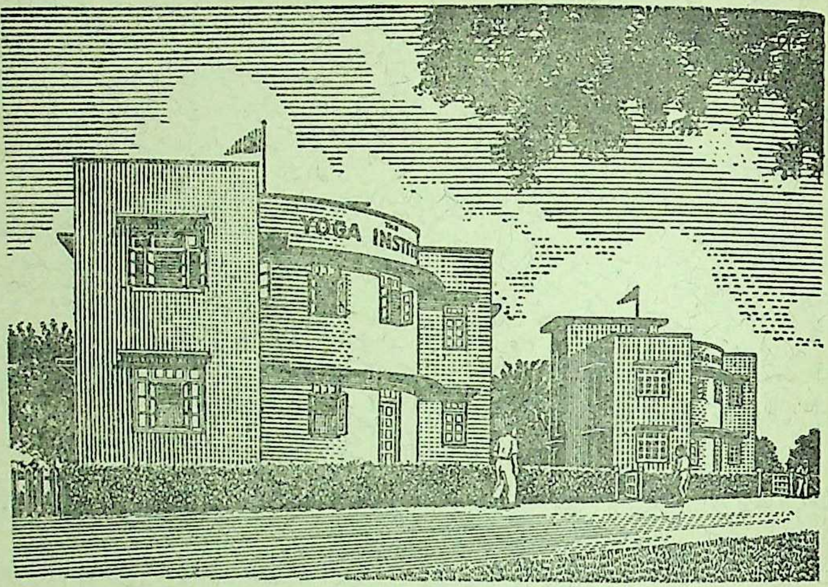

YOGA PSYCHOSOMATIC HOSPITAL

It is widely accepted that nearly 72% of the patients admitted in hospitals are psychosomatic cases requiring special treatment methods akin to yoga way of life and technique. It is referred to as "education in medical discipline." The psychosomatic hospital therefore is more educational than medical. It provides for institutionalisation of patients suffering from chronic functional diseases often of a refractory nature in the atmosphere of an *āśrama* or *vihāra*-cum-hospital with emphasis on changing the patient's way of life.

With the foundation of The Yoga Institute in 1918 by Shri Yogendra, the first yoga psychosomatic hospital was pioneered by this oldest institute of scientific Yoga in India. For the first two years at Versova, three beds were provided for this project where 65% successful cures were recorded. In America, at Harriman, during the next four years, with twenty beds, 58% success was registered. During the last three decades nearly 3000 cases treated have shown that 74% cases have been successful. The demand for admission at this unique hospital for refractory cases is continually increasing. At present, the Institute at Santa Cruz, Bombay has provision for twelve beds. The patients come not only from all parts of India but also from many foreign countries.

THE YOGA INSTITUTE Santa Cruz BOMBAY 55

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SANTA CRUZ, INDIA

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YOGA

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Editor : Jayadeva Yogendra, M.A., Ph.D.

Vol. IX, 5 DECEMBER 1963

गुरुकुल [illegible] कांगड़ी

EDITORIAL NOTES

Propagating Yoga

THE sample survey conducted by this Institute has shown that less than 10% of the urban population rightly understands Yoga. This has been a poser to this Institute and its Academy—this misunderstanding and lack of public interest in Yoga. For what purpose can such institutions serve if the demand is less than the supply, by training more and more yoga teachers ? This vital problem had not escaped the attention of this Institute.

We believe that over four decades ago, when this Institute was founded, roughly not even 1% of the urban population was aware of yoga education as it is understood today. This has been achieved by resolute attempts to promote Yoga. These were limited to public lectures, holding of classes and clinics, conducting hospital, training courses for teachers, documentaries, publication of books and magazine and other literature and many other similar methods.

As a result, there is a slow but sure growing demand for genuine yoga teachers not only in India but also in foreign lands. As more teachers get ready for field work, there should be demand and opportunity for them. As at present, anyone claiming to know Yoga is a guru; and this has disappointed many. Therefore to promote the integrated process of yoga education, something has to be done to reach every member of the society by some manner or another. So during the recent refresher course of the past yoga teachers, this problem was discussed-about propagating Yoga in the society. The article SPADE WORK—YOGA STUDY GROUPS by Sri M. B. Shah is a pointer in this direction. This process is being accepted and applied by this Institute at more than fifty places in India and outside.

गोधूमशालियवषष्टिकशोभनान्नं[1] । क्षीराज्य[2]खंडनवनीत सितामधूनि ।।
शुंठीपटोलक[3]फलादिकपंचशाकं । मुद्गादि[4]चाल्पमुदकं[5] च योगींद्र[6] पथ्यं ।।६४।।

Wheat, rice, barley, corn (which grows in sixty days), pure corn (used for ritual), milk, clarified butter, candied sugar, honey, dry ginger, parval vegetable, fruits, five types of vegetables, moong pulses in small measure, and water are wholesome for the yogis.

NOTE: Mihirachandra points out that the five recommended vegetables are the cākṣusya or the ones that do not hurt the eyesight. Yoga dietetics have as a principle low-protein and easily digestible nutrients as food, in harmony with the sedantary way of yoga life where the wear, tear and stress are less. It is generally termed *sāttvika* or pure and healthy. That vegetarianism and yoga diet differ in the selection of nutrients is evident since the emphasis in case of the latter is not only on the minimum physical needs alone but also for sedate mental life. "Water" precludes stimulating drinks. The fruits, vegetables and five pot-herbs have been described in *Yoga Personal Hygiene*, Vol. II, pp. 155ff.

1. B3 reads *sobhannatraksharājyamadam navanīta.*
2. Only P1 and P3 have a division of the verse into four.
3. *Paṭolaphalakādi* is the reading of B1 and B2.
4. *pañcaśākāmukādi* is the reading of B1 and B2.
5. P1, P2 and P3 drop *ca* and read (*mudgadādi*) *divyamudakam.*
6. B1 and B2 read *munīndra* while P1, P2 and P3 read *yamīndra.*

पुष्टं[1] सुमधुरं स्निग्धं गव्यं धातुप्रपोषणम्[2] ।
मनोभिलषितं योग्यं योगी भोजनमाचरेत् ।।६५।।

The yogi may partake nourishing food, well sweetened, mixed with butter and milk product which builds up the body, and which satisfies one's taste and is proper.

NOTE: The commentator elaborates the point that the food should be appetizing and not tasteless. However, such appetizing food should not be unwholesome also. Tasteless food is less digestible in absence of necessary gastric juices since the process of proper digestion is not merely physiologic as generally believed.

The part played by psychology even in matter of digestion and therefore in the selection of diet was no secret to the yogis. Artificially prepared appetizing food creates unbalanced stimulation of the salivary glands and is therefore unwholesome. "Proper" means both adequate and satisfying.

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[1] An extra verse is found in B_1, B_2 and B_3 viz. क्षीर पर्णी जयंती च मत्स्याक्षी च पुनर्नवा । मेघनादादिपंचैतेशाक नाम प्रकीर्तितं ।। In B_1, and B_2 *uṣṇam* is used while in B_3 *miṣṭam* is found in place of *puṣṭam*.

[2] *Dhātupraposaka* of B_1 and B_2 is another reading.

युवावृद्धोऽतिवृद्धो वा व्याधितो दुर्बलोऽपि[1] वा ।
अभ्यासात्सिद्धिमाप्नोति सर्वयोगेष्वतंद्रितः ।।६६।।

The young, the old, the very old and even the sick and the weak attains his goal by persevering without lassitude in the integrated scheme of Yoga.

NOTE: The commentator wants the different steps of Yoga to be understood as forming a composite whole together with *āsana*, *kumbhaka* etc. The problem prior to such discussion is "Who can practise Yoga ? " It has been wrongly believed that old, weak and sick people could not practise Yoga thus giving an impression that Haṭha Yoga is to be avoided by such persons. The author therefore feels it necessary to unequivocally emphasize that not only the young but even the old, the very old, the weak and the sick can take to the practice of Yoga and can benefit from it provided they persevere in their efforts. It is to be noted that the emphasis is not only on *āsana* and *kumbhaka* etc. but on the integrated Yoga i.e., all the eight *aṅgas*. That, if scientifically applied, integrated Yoga can bring about significant results in almost all cases is evident from the records maintained at The Yoga Institute.

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[1] *Durbalastathā* is the reading of B_1 and B_2.

SPADE-WORK THROUGH STUDY-GROUPS

by M. B. SHAH

KNOWLEDGE IS POWER

Ideas guide actions and actions improve ideas. Hence, the necessity of coördination of theory and practice.

The ideal of The Yoga Institute is the transformation of man as a member of society from ignoble to noble by inculcating in him in a disciplined and organized manner the yoga way of life in a new social set-up of urbanized culture and scientific and technical-minded civilization, i.e., the Renaissance of man and society through rational and scientifically oriented yoga scheme and technique of life.

In order to achieve this ideal, it requires well-trained cadres of yoga teachers who are imbued in the spirit of Yoga, who have learnt the techniques of Yoga and who are taught the propaganda techniques for the spread of Yoga anywhere and in all circumstances, whether favourable or unfavourable, and who are devoted to the cause of the Renaissance of man and society through the yoga way of life.

For the purpose of creating such cadres of yoga teachers, The Yoga Institute should be the primary centre. Here a group of educated young persons, preferably between the age-group of 16 and 25 should be selected. This age-group is selected for the reason that the persons between those ages are still idealistic, not deeply committed to family life and household responsibilities, still young in spirit with a burning sense of devotion to the cause and who can be comparatively easily prepared to devote their life to a high and noble goal. The recruiting ground for such young persons can be from the schools and colleges. So the schools and colleges should be given special attention for this purpose. Once the cadres are ready, they must be immediately put in the field of yoga activities so that their enthusiasm for serving the cause may not be sapped away by inactivity and forced laziness. Such cadres should be provided with activities locally or, if the circumstances permit, they can be sent out of Bombay to open and conduct yoga centres. However, it should always be borne in mind that they should be provided with sufficient source of income for decent livelihood.

Yoga Centres should be manned by such cadres, either singly or in groups of two or more according to the necessity. Such centres could be made into training-cum-progaganda centres for Yoga. The cadres who are attached to such centres should be pivotal factors for such centres. In other words, they should become the life and soul of such centres.

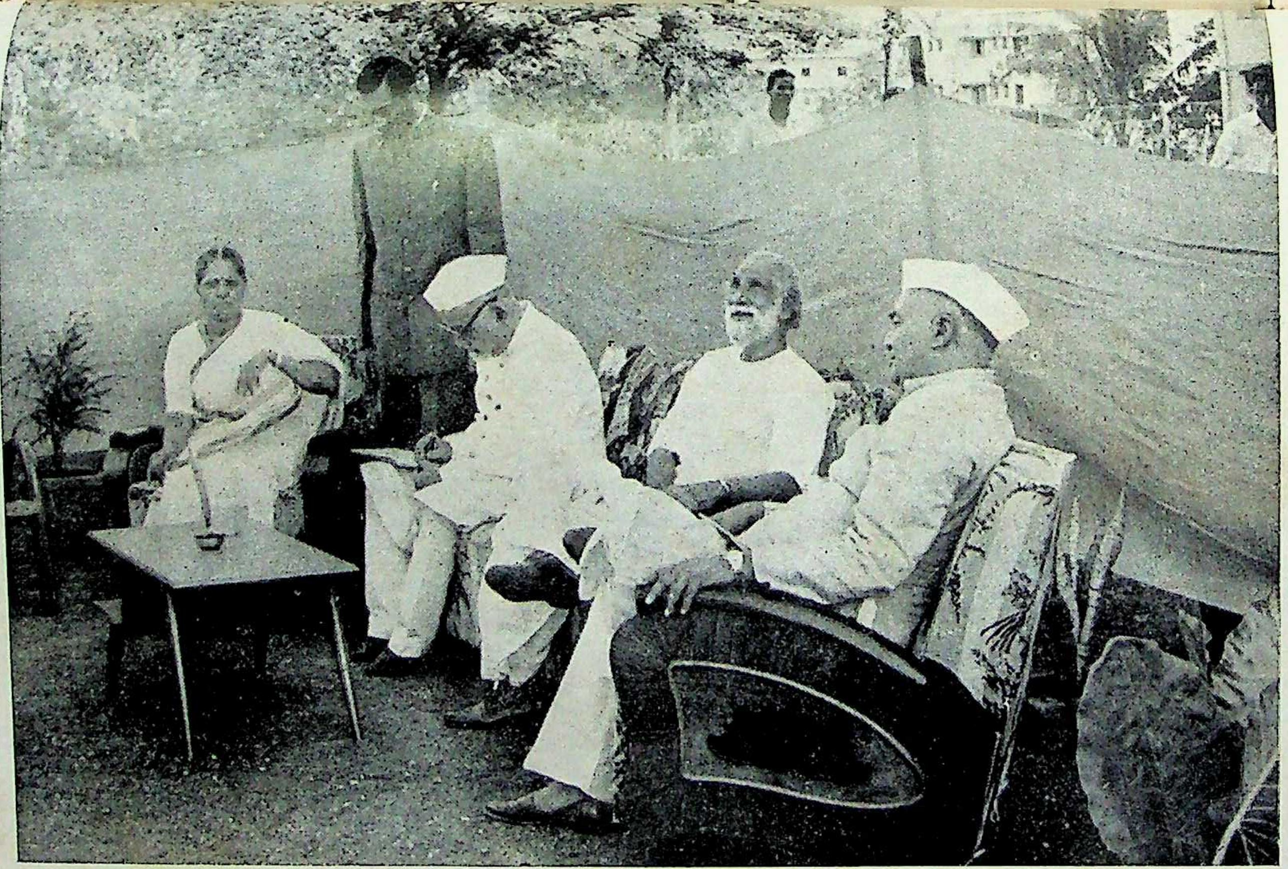
The centres should regularly organize a weekly or fortnightly study-class or study-circle, preferably on a holiday at regular fixed hours. The subject of discussion and, if possible, the line of discussion and the synopsis of the subject as well as the references for reading touching the subject under discussion should be sent well in advance to the prospective participants in the discussion. The subjects for discussion should be such that they should show some bearing on our practical day-to-day life and the burning problems of society. However, the subjects should also be related to yoga way of life. The discussions should always be turned and given slant in such a way that ultimately the participants should go away from the discussion-meeting with the sure conviction that the yoga way of life is the only solution for tackling the individual and social evils which may be touched in the subject under discussion and also for a better and positive way of life.

Such study-circle meetings should always have an open and frank heart-to-heart discussion and the baffling problems and questions should be discussed very freely and threadbare without any inhibitions or high-brow attitude. If possible, a person who understands and fully appreciates the yoga way of life and who has also a good knowledge of the subject under discussion should be invited to guide the discussion. However, there should not be much attempt at sermonizing. The discussion should be in the form of debate-cum-talk-cum-seminar wherein all the participants are more or less aware about the nature of discussion and freely participate in evolving a concensus of opinion. A moral or lesson or the practicable aspects of the subject under discussion should be emphasized so as to develop an attitude of mind in governing our actions. It should always be kept in mind that utmost tolerance should be shown to the views of the participants and nobody should be chidded for his differing, or even for silly views or opinions. The meeting throughout should be permeated with a sense of friendly atmosphere and spiritual affinity. It should try to foster a sense of spiritual brotherhood organized for working out a common quest.

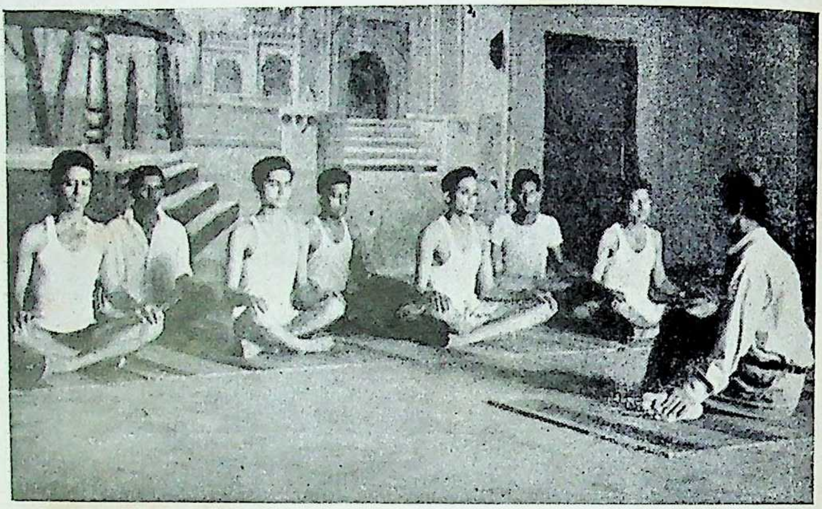
The aim of the study-circle or class should be to deepen the yoga knowledge and yoga outlook in the participants and enthuse them with an urgency of doing some tangible thing for a noble cause. However, it should not be directly hinted at. But the discussion should lead to turning vague and hazy ideas into clear-cut opinions which in turn should strengthen themselves into convictions and convictions should be activated into a line of action.

It should be seen that such study-circles encourage the participant themselves to prepare the topic and speak on it after careful study and research so that he can be groomed up both in knowledge and oratory and as a writer. The topics should be allotted to the participants about two or three months in advance and the necessary sources for study and research should be indicated and, if possible, the books and literature on the topic should be supplied to them. The participants concerned should be encouraged to write out their paper and then asked to speak without reading the paper. The idea behind the study-circle should be to turn it into a genuine school of self-effort at re-education. Nay, it will not be merely a school, it will be a miniature university, where theory and practice will be combined and harmonized.

It should always be the attempt of the cadre or cadres managing the centre and the study-circle to have an eye on all the participants and to find out who is more enthusiastic and who is likely to be keen in the activities of the centre. Also the different capacities and attitudes of the various participants should be properly noted for suitable use. If possible, a sort of card-index should be kept wherein all the particulars about the participants should be kept regularly.



The Vice-President of India states, "I wish I had more time. What I learnt from the Director-Founder was *very revealing*. I wish his great knowledge and long experience are made use of more extensively by our people." (R to L) Sri S. A. Kader, State Minister, Shri Yogendraji, Dr. Zakir Hussain (recording his impressions in the Visitors' Book),



Sri Shambhunath Thulal (extreme right) conducting a special yoga education course at the Government Film Institute of India, Poona.

Miss Jill Campbell of Australia (2nd from left) with her three-week Free Yoga Camp students organized at the Gujarati Stri Mandal of Santa Cruz. Smt. Sita Devi, the Secretary of the Institute, is 6th from left.

Those who are likely to be recruited as permanent active members and inmates should be personally approached and a kind of social and intimate relationship should be built up with such prospective inmate or active members. At appropriate time, they should be co-ordinated in the regular activities of the centre. If circumstances permit, they should be taken up for cadre-training. In such selection and recruitment, a proper psychological atmosphere and force of conviction backed up by adequate knowledge and experience should be created and cultivated in the prospective cadres.

The centre should also take active interest and participate in the programmes and activities of other institutions of the locality in order to bring the inmates of the centre into closer contact with the general public and create in the public live interest about the centre.

As soon as it is found that a participant has more or less become intimate with the centre and identifies himself with the aims and objects of the centre, he should be suggested to take up the actual training of Yoga. He should receive training for cadre either at The Yoga Institute or in the centre as the occasion permits.

However, before a cadre is given full-scale training, it should always be borne in mind that his circumstances and station in life should permit him to devote himself to the cause of the spread of Yoga. His mere oral pretensions should not be taken into account much. His earnestness should be properly judged both objectively and subjectively.

In sum, the centre and the study-circles should act as the advance guards of The Yoga Institute and also work as the sappers and miners for clearing the jungle of ignorance, false prejudices and apathy for the army of the fighters in the cause of Yoga to advance further and further for the Renaissance of the society through the yoga way of life.

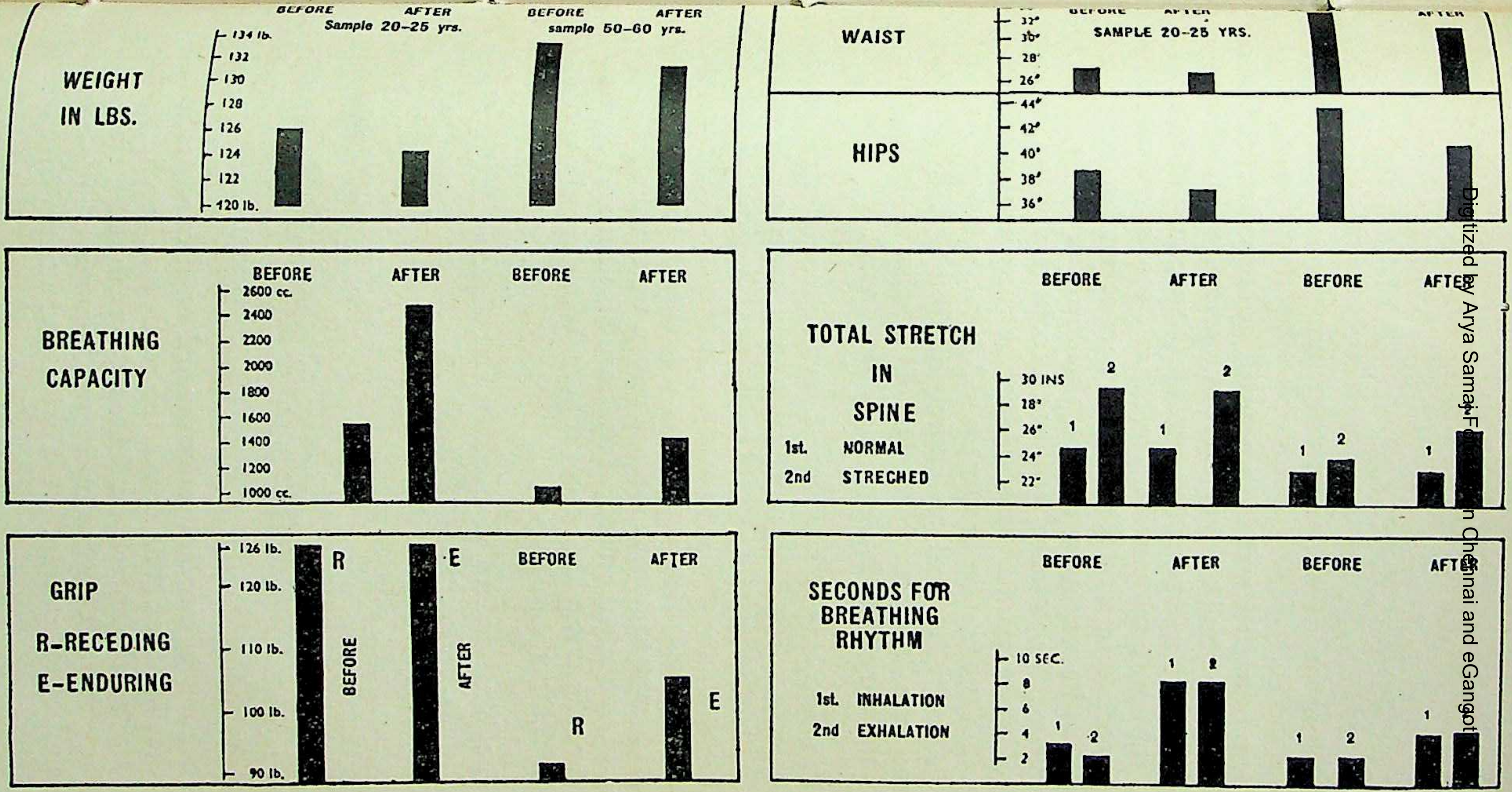
The centre should also maintain a liaison with The Yoga Institute with a view to familiarize its members with the activities and mission of the Institute.

BENEFITS OF YOGA EDUCATION

TWO INTERESTING YOGA CENTRES

A PROPOSAL was made to the Government of India Film Institute, Poona, in the beginning of this year, when, the Principal, Shri Jagat Murari, visited The Yoga Institute. The proposal envisaged a special Yoga Education Centre to train the actors and actresses undergoing the Film Institute Courses, so that they may become better representatives of their own field. Emphasis was, of course, laid on emotional education, on the instance of Shri Mahesh Kaul. Unlike many similar experiences the Institute had in the past, Shri Jagat Murari was able to obtain necessary sanctions and a special yoga class was started in the beginning of this academic year in Poona. The subject was made compulsory for the acting class students ; and Shri Shambhunath Thulal who had some acting experience to his credit and was a trained teacher of the Institute began his work in July. The time-table of the class was different in so far as more theoretical and guidance work became necessary. New norms were established and students underwent a mid-term and a terminal examination. Out of eleven persons regular daily attendance was eight. It was found that at least four had benefitted to a very good extent from the yoga education meetings. The work is still continuing and a comprehensive report will be available by next year.

Miss Jill Campbell of Australia who conducted yoga classes in Melbourne and came to India to take the teacher training course at the Institute organised a very successful Yoga Education Centre for ladies before her departure. Keeping before her the aim of imparting general outline of yoga health education, she conducted a twenty-one-day camp of about 17 ladies at Gujerati Stri Mandal, Santacruz. Besides a dozen talks, sixteen practices, regular evaluation procedures, much work was done by establishing teacher-pupil rapport from the beginning. The results of the project are very encouraging and Miss Jill has prepared graphs showing physical improvements printed alongside. The other benefits accruing from the short course as recorded by the students themselves on their sheets indicate considerable change for the better in their attitudes and emotional life, besides lessening of tensions—physical and mental.



A random sample of the physical benefits of yoga education specially formulated for a three-week camp for women. A proper interpretation of graph can reveal many basic facts about good health.

PROBLEMS OF A LAYMAN

A DISCOURSE WITH SHRI YOGENDRAJI RECORDED *by* P. N. RAO

Low capacities and high aims ill go together. This is the root cause of all the trouble of the present time. Goaded by the Western individualistic notions of success and achievement, the modern man sets for himself too many and too high expectations; and because he cannot realise these, he is found to be waging a war both within him and without. A carpenter, for instance, can and should aspire to become a master-craftsman in his own line, he may even aspire to accomplish the best in carpentry. But the rub starts when he decides for his goal an entirely different line, say, for instance, the intellectual heights of a scholar—a task for which the carpenter is absolutely ill-equipped.

That one should know one's own inherent capacities is what is enjoined in Yoga. When a man expects more than what is possible by his inherent capacities, the result is bound to be frustration—and psychosomatic diseases. With a view to knowing one's own limitations, one should undertake the task of character-analysis. Which means that one should try to know more about oneself. What are his likes and dislikes? What are the things that move him? What are the motivations which set him to work?

The four standard motivations are: *Dharma*, *Artha*, *Kama* and *Moksha*. Through the habit of character-analysis, it would be realised that there are very many categories of motivations, and that a great number of combinations and paramutations are possible of the basic four. This is due to the fact that human beings—unlike animals which are actuated only by instincts—think in many dimensions: a process which is very complex and even complicated.

The study of our motivations would open our eyes to the truth that Ego or Selfishness is the root cause of all our miseries. Unless selfishness is eradicated, Yoga cannot be practised. In a Yogi, the S-R (Stimulus-Reflex) bonds are cut—normal bonds do not affect him. A Yogi is a character, his mental attitude is such as would be beyond cause and effect. With the ideas fixed in our mind about our motivation, and our intensity of desire for Yoga being decided by the various grades-of-a-Mumukshu, we must now consider the steps which would take us to the achievement of our goal.

The first of these steps—or requisites—is sound physical health. It should be positive health conducive to longevity, the maximum benefit being derived at the expense of minimum energy and time. Is this not pure common sense?

Yoga is a co-related process. Of its eight *angas*, no single thing can be emphasised to the exclusion of the rest, and moreover, this would not bring the desired result. One doing *Asanas* alone or meditation alone cannot be called Yogi, just as a ward-boy who is dressing the wounds cannot be called a surgeon. At the most it may be partial Yoga. One should not spend all this time on any one accessory of Yoga. A real Yogi is one who combines and practises all the eight accessories.

The five *Yamas* lead to the positive virtues—*Niyamas*. One thing leads to another, and thus the cycle becomes complete. The central point is Yoga. Start with *Ahimsa*, and you will gradually be completing the circle. After we have been conditioned by Yama and Niyama, we have to go in for meditation. But meditation requires a suitable posture, for one can't simply meditate while walking! It should be a sitting posture, steady and happy or comfortable—*Sthira Sukha*—in which one could be seated for a long time for the purpose of higher practices of Yoga. With this in view, the Yogis found out numerous postures with legs as the base and the body as the triangle. The idea behind this is that the body is kept erect, free for breathing, and the spine is held straight so that circulation is not hampered and the internal organs are not disturbed.

Thus we come to *Asanas*—acquisition of postures. Originally there were only 5 meditative postures. Later on additions were evolved as the original five could not satisfy the needs of all; and 28 meditative postures were provided.

One is to select from these, and not all of these are to be practised. But the ill-health of the body comes in the way of long meditation, and uneasiness is felt. It might have been due to the impurity of the mind also. There were distractions in concentration as the body by itself cannot be brought to meditate for long. So the question was asked—How to purify the body? How to have *Malashuddhi*? The body was, therefore, studied scientifically with a view to making it healthy and free from impurities. They found out that, if the body is healthy and pure, prolonged concentration is possible. This science of the care of the body is Haṭha Yoga.

The body-mind relationship became more and more evident as the body became healthier. It was observed that the biological effects permeated the emotional, social, intellectual, moral and other aspects of life. Deeper probing lead to the experience of disciplined emotions and sedate mental life, besides moral perspective. Haṭha Yoga took these into account and enlarged its sphere so as to incorporate what is generally termed Rāja Yoga. Haṭha Yoga thus is a composite whole—an integrated Yoga with its own technology.

THE YOGA OF DAILY LIFE

by CHIN MING CHEN

THE association of thought with action should guide one throughout the day. Similarly, while shaving, one may think of cutting off the roots of sorrow. While walking, one should keep one's guru in mind, and walk upright, straight and without delusion. Think: "May all sentient beings walk on the Way of the Bodhisattva and passing the Ten stages freely and quickly, may they achieve the goal of Boddhahood".

While eating rice, we should offer some of it first. Then meditate, "Today I hold this rice-bowl but even tomorrow I may not be able to do so" ; in this way, develop the idea if impermanence. Also renounce delicious tastes and textures of the food regarding it as medicine to keep the body fit for meditation practice. If one thinks of it in the ordinary worldly way, then it is like poison. Think of the grace of the patron who has so generously given this food for one's maintenance.

There is a hymn in Chinese which is always repeated before taking food :

Though one grain of rice from a patron I gain,
The Dharma-burden on my shoulders weighs like a mountain.
If I do not practice diligently and get Full Enlightenment,
Hen or cow of that patron I may become, to suffer pain.

This is the Hinayana idea. The Mahayana follower reflects: "Whatever food I take is only for accomplishing the good deeds of the first three paramitas and for the realization of sunyata. If one is in a car or bus, visualize that vehicle as rolling forward on Dharma-wheels and causing no harm or injury to anyone. From my own practice, I have a story: I was a professor of two colleges, one in the North and the other in the South of the city. When I took the bus to go from one to the other, I would sit down and visualize as I have described while inwardly repeating *Om Mani Padme Hum*, the four wheels of the vehicle becoming the revolutions of the mantra. Doing this, one's mind should be concentrated and full of mercy, thinking that even a small ant should not suffer under the wheels. This helps to create moral and philoshophical attitudes in life.

When one passes through the streets of a city, many beautiful things are to be seen, such as gorgeous materials or luscious foods. If a greedy thought arises in the mind, think: "These things are so good that they should be offered to the Buddha and are not for me." Maintain, at this time, the mind of renunciation. If one can meditate in the Mahayana way, see all these things as shadows. This may be done very nicely in the case of clothes-shops where the live owner and his plastic dummies may sometimes be seen side by side. Depending on the power of one's meditative force, one may see both the "live" and the "models" quite clearly as shadows. When one meets with an old, sick or dying person, think as the Buddha did: "These are all signs offered to me by the gods as reminders that one day I may also die."

In ordinary life, it is usual to have contacts with many other people. With others, we should always use good words and never those which are deceitful or might lead to quarrels. If one gets a chance to do some good then use that opportunity for the greatest good. Whereas Boddhists are inclined to weigh up their merits, the followers of Confucious keep a check on the good deeds themselves, saying at the end of the day: "Yes, this and that thing have been done by me." Both are good ways.

Meeting beautiful girl or handsome boy (according to what is the opposite sex), if one practices the Hinayana disciplines, keep the "Impurity meditation" well in mind. The Mahayanist may think, if it is a child and younger than oneself, that he or she is one's own son or daughter. When of equal age, he or she is one's brother or sister, while those older than oneself are either father or mother and should therefore be respected. A Vajrayanist, in the presence of beautiful girl, recollects that she is the *dakini* (witch).

Going to bed and taking off one's shoes, question oneself: "Shall I put them on again tomorrow?" Mentally resolve that one's sleep may be short and undisturbed by bad dreams and resolve too upon getting up early on the morrow. When going to sleep, practice the sleeping meditations, thinking that all the universe is induced into the hermitage, the hermitage, into light, light into the body, the body into the bija-mantra and lastly, this into the Dharmakaya. Thus one goes to sleep in the Dharmakaya. During dreams, if one practises the Pure Land meditation, take advantage of the dream and try to go there. When one wakes up a little, concentrate the mind and endeavour to discover the Dharmakaya Light again. Pray for this and the Pure Land should also then appear.

With so many miscellaneous events in life, it is easy to forget their identity with the principles of daily life meditation. It is essential, therefore, to maintain mindfulness to integrate one's Endeavours with whatever are the main meditations practised.

The yogi must guard against the disease of over-familiarity. In this, the mental attitudes, the noble aspirations, and the mantras just follow on without any attention being paid to them, or their having any real relationship with one's actions. Because these have become habitual and are practised without mindfulness, so the mind flies off on to other things, while the mantra (etc.) may go on repeating itself like a cracked record on a gramophone. For real Daily Life, practice of mindfulness is essential while maintaining a high degree of *samatha* or else it will not be effective. I have written an essay on this illness and have suggested there many ways to cure it.

Daily Life in Ch'an

All the Daily Life incidents recorded in Ch'an sayings are in the position of Consequence because unless it is merely Mouth Ch'an it is always in the same position. Here I give some examples:

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Chou Ch'u was sweeping, when another monk came to him. The latter said: "Has your mind still some defilement ?"

Chou Ch'u replied: "Yes, why not ? "

The other: "Why has it ? "

"Then," said Chou Ch'u, "by just saying this the dust of defilement increases by one speck."

Three monks, Lang-Chen, Ma-cho, Kuei-tzung met and wished to go together to worship the National Teacher Lang-yan. They set out on their journey, walking, of course. In the dust of the road in front of them, Lang-chen drew a circle and said: "If you can speak out about this then we can go on together. Then the monk Kuei-tzung sat down in the circle while Ma-cho just worshipped him in the manner of a girl and as though Boddhidharma himself was there. Lang-Chen said, "If thus, we need not go."

Kuei-tzung then exclaimed, "what is the work of the mind?"

Lang-Chen : "We go back." And so they did not go.

You all go here and there—do you go in this way ?

Upon seeing some fat pigs, think compassionately of them and also that they are raised only for their flesh. Reflect again that even their dead bodies have at least some food value, but what of our own? Are they not useless? In a cave in the wilds of China, at the entrance was a temple. As there was no monk, an old widow stayed and fed some pigs. These were kept in a sty just next to where Buddha was installed. Everyone who passed by that way was asked by the old woman: "Are my pigs fatter now?"

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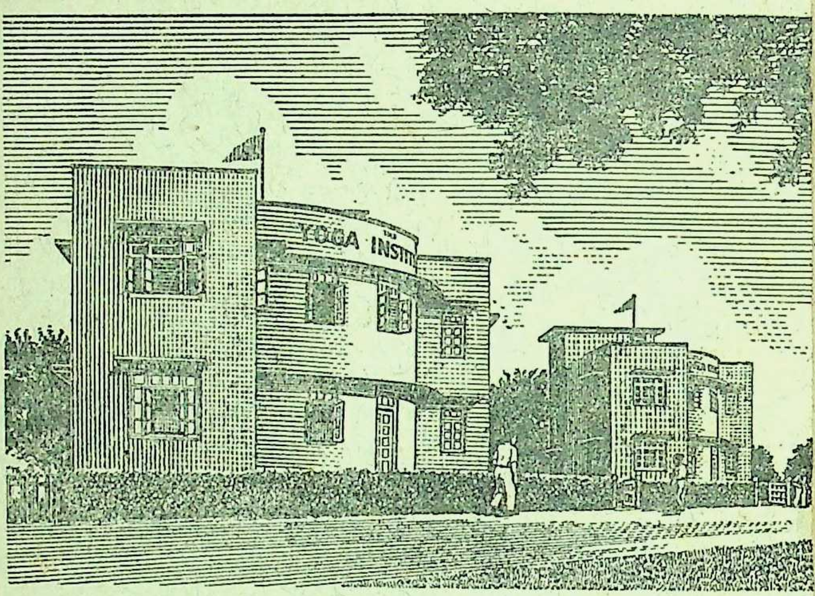

YOGA PSYCHOSOMATIC HOSPITAL

IT is widely accepted that nearly 72% of the patients admitte
in hospitals are psychosomatic cases requiring special treatmen
methods akin to yoga way of life and technique. It is referred t
as "education in medical discipline." The psychosomatic hospita
therefore is more educational than medical. It provides for institu
tionalisation of patients suffering from chronic functional disease
often of a refractory nature in the atmosphere of an *āśrama* o
vihāra-cum-hospital with emphasis on changing the patient's wa
of life.

WITH the foundation of The Yoga Institute in 1918 by Shr
Yogendra, the first yoga psychosomatic hospital was pioneere
by this oldest institute of scientific Yoga in India. For the firs
two years at Versova, three beds were provided for this projec
where 65% successful cures were recorded. In America, at Harri
man, during the next four years, with twenty beds, 58% succes
was registered. During the last three decades nearly 3000 case
treated have shown that 74% cases have been successful. Th
demand for admission at this unique hospital for refractory case
is continually increasing. At present, the Institute at Santa Cruz
Bombay has provision for twelve beds. The patients come n
only from all parts of India but also from many foreign countries.

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